The Independent.

Conducted by Pastors of Congregational Churches.

SPECIAL CONTRIBUTORS.

The following persons are engaged as special contributors to the columns of *The Independent*, over their own signatures:—Rev. G. B. Cheever, D.D. (C.), Rev. H. W. Beecher (✻), and Mrs. H. B. Stowe (H. B. S.)

CORRESPONDENCE.

Stated correspondents of the first ability are engaged in England, France, and Italy; also at Boston, and several other places in our own country.

The Independent.

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS."

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Our Special Contributors.

BUILDING A HOUSE.

A house is the shape which a man's thoughts take when he imagines how he should like to live. Its interior is the measure of his social and domestic nature; its exterior, of his esthetic and artistic nature. It *interprets*, in material forms, his ideas of home, of *friendship*, of comfort; a word which signifies, in the main, the happiness which we derive from pleasant intercourse with friends.

Every man is, in a small way, a creator. We seek *to* embody our fancies and thoughts in some material shape—to give them an incarnation. Born in our spirit—invisible and intangible—we are always seeking to thrust them forth, so that they shall return to us through some of the physical senses. Thus speech brings back our imaginings to the ear; writing brings them back to the eye; painting brings out the thoughts and feelings, in forms and colors, addressed, through the eye, to several inward tastes; and building presents to our senses our thought of home-life.

But one's dwelling is not always to be taken as the fair index of his mind, any more than the richness of one's mind is judged by one's fluency in speech, or skill in writing. The conceiving power may be greater in us than the creative or expressing power. But there are other considerations which usually have more to do with building, especially in America, than a man's inward fancies. In fact, in the greatest number of instances, a man's house may be regarded as the measure of his purse. It is a compromise between his heart and his pocket. It is a memorial of his ingenuity in procuring the utmost possible convenience and room, from the least possible means; for our young men—ninety-nine in a hundred—are happily born; that is, born poor, but determined to be rich. This gives birth to industry, frugality, ingenuity, perseverance, and success, inward and outward; for, while making his fortune, the man is making himself. He is extracting manly qualities out of those very labors or endurances by which he achieves material wealth. Now, in the career of every such young man, his little accumulations have to perform three functions—to carry on his business, to meet the annual expenses of his little, but growing family, and to build and beautify their home. Thus, his property, slender at best, even if it all rose in one channel, must move in a threefold channel, to carry three mills. The portion set apart for building, therefore, must be very little. Indeed, it is to be doubted whether one in a hundred knows how he shall pay for more than half his house, when he begins, and he is seldom much wiser when he ends. He draws upon hope, and when, in five or ten years, the house is paid for, it would puzzle him to say how he had done it. Now, under such circumstances, it would be absurd to look for what are called architectural effects. There must be, if possible, a kitchen and a bed-room. In pioneer life, even these must come together, and one room serve every purpose. But, usually, a man can afford a kitchen, a dining room, (which is also, after meals, a parlor,) and a bed-room. These three rooms are the seed and type of all other rooms which can be built, for all apartments must serve our bodily wants, our social domestic wants, and our social public wants. The kitchen and dining-room, and all appurtenances thereof, are for the animal nature; our bed-room and sitting-room are for our home social wants; and our parlors, halls, etc., for our more public social necessities. While one is yet poor, one room must serve several uses.

In the old-fashioned country houses the kitchen was also the dining-room; and never will saloon, how admirable soever, be so pleasant as our remembered hours in the great, broad, hospitable kitchen. The door opened into the well-room, on one side, whence came the pitcher, all dripping and bedewed; another door opened into the cheese-room, rich with rows of yellow cheeses; while the front door, wide open in summer, attracted often hens and chickens, who cocked an eye at you, or even ventured across the threshold after a stray crumb.

The sitting-room and parlor, too, must often be one and the same, and in the same space must be the library, if such a thing is known in the dwelling. Bed-rooms are more independent and aristocratic than any thing else, cultivating very exclusive habits. Yet, even bed-rooms must contrive to be ingenious, and curtained corners, cloth partitions, trundle-beds, and sofa-beds, that disappear by day, and, like some flowers, unfold at night. These are the necessities of bed-rooms.

But, in proportion as one's means increase, the rooms, like branches in a plant, grow out of each other, kitchen and dining-room have to separate and live by themselves. The sitting-room withdraws from the parlor, taking all the ease and comfort with it, and leaving all the stateliness and frigid dignity. All the books walk off into a little black-walnut room by themselves, where they stand in patient splendor and silent wisdom, behind their glass doors. The flowers abandon the windows, and inhabit a formal conservatory. Bedrooms multiply, each one standing in single blessedness. The house is full grown. Alas! just then all its comfort goes, just as when the rose is fully grown, it is ready to drop its leaves! How many persons, from out of their two-story framed dwellings, have sighed across the way for the log cabin! How many persons have moved from a home into a *house;* from low ceilings, narrow halls, rooms of multifarious uses, into splendid apartments, whose chief effect was to make them homesick. But this is because pride or vanity was the new architect. For a *large* house is a grand and almost indispensable element to our fullest idea of comfort. But it must be social largeness. The broad halls must seem to those that enter like open arms holding out a welcome, not like the aisles of a church, lifted up out of reach of human sympathy. The staircase should be so broad and gentle in inclination, that its very looks invite you to try it. But, then, a large house ought to have great diversity; some rooms should have a ceiling higher than others; doors should come upon you in unexpected places; little cosy rooms should surprise in every direction. Where you expected a cupboard, there should be a little confidential entry-way. Where you expected the door to open into the yard, you should discover a perfect nest of a room, that no one ever built there on purpose. All sorts of closets and queer cupboards should by degrees be found out.

Now, such a house never sprang full-grown from an architect's brain, as did the fabled deity from Jupiter's head. It must grow. Each room must have been needed for a long time, and when they could no longer be done without, they will come into being with a decided character impressed upon them. They will have been aimed at some real want, and, meeting it, will take their subtle air and character from it. Thus, one by one, the rooms will be born into the house as children are into the family. And, as our affections have undoubtedly a certain relation to form, color, and space, so our rooms will in their forms, dimensions, and, hues, indicate the faculties which most wrought in their production.

We all know what is meant, in painting, in music, and in writing, by *conventionalism*. Men write or fashion, not to give ease to an impulse in them that struggles for a birth, but because they have an outside knowledge that such and such things would be proper and customary. So do men build conventional houses. They put in all the customary rooms in the customary manner. They express themselves in this room as kitchens are usually expressed; they fashion parlors as they remember that parlors have been made; they go to their books, their plans, and portfolios of what has been done, and, selecting here a thing and there a thing, they put a house together as girls do patchwork bedspreads, a piece out of every dress in the family for the last year or two. These are conventional houses. Such are almost all city houses—the original type of which was a *ladder;* from each round of which rooms issue, in ascending order, and the perpendicular stairs still retaining the peculiar properties of the type. Such, too, are almost all ambitious country houses, built in conspicuous places, in the most intrusive and come-and-look-at-me manner; painted as brilliantly as flash wagons, or parrots' wings.

In a practical point of view, this method of building houses, by the architect's plans, and not by the owner's disposition, must prevail; and it is not the worst of earth's imperfections. But a genuine house, an original house, a house that expresses the builder's inward idea of life in its social and domestic aspect, can not be *planned* for him; nor can he, all at once, sit down and plan it. It must be a result of his own growth. It must first be wanted—each room and each nook. But, as we come to ourselves little by little and gradually, so a house should either be built by successive additions, or it should be built when we are old enough to put together the accumulated ideas of our life. Alas! when we are old enough for that, we are ready to die; or Time hath dealt so rudely with our hearts, that, like trees at whose boughs tempests have wrought, we are not anxious to give expression to ourselves. The best way to build, therefore, is to build as trees grow, season by season; and all after-branches with a symmetrical sympathy with older ones. In this way, too, one may secure that mazy diversity, that most unlooked-for intricacy in a dwelling, and that utter variation of lines in the exterior, which pleases the eye, or ought to please it, if it be trained in the absolute school of Nature, and which few could ever invent at once, and on purpose! ✻

GOVERNOR WASHBURN'S VINDICATION IN THE CASE OF THE UNITED STATES AGAINST BURNS.

Last June, in commenting on the outrages in Boston against personal freedom, we quoted from the New-York *Tribune* an article respecting the disregard of State laws by the citizens and the Governor of Massachusetts, in which was the following passage, in reference to the writ of replevin said to have been issued by the Chief Justice of that State. The issuing of that writ was supposed to have been known by the Governor, and our own remarks were based on that supposition. The editor of the *Tribune* spoke of his conduct as follows:

"He stood by and saw the State authority defied and trampled under foot, when the United States authorities resisted the service of the writ of personal replevin, which would have taken Burns out of the hands of the Federal authorities, and, as we understand the Massachusetts laws, would have brought the case before a jury. Here was the point where something could have been done in behalf of substantial justice. The writ of personal replevin should have been served if it had taken fifty thousand men to serve it. They would have been forthcoming if they had been wanted. But it would have taken no armed men, but only a little resolution on the part of the Governor, to have vindicated the majesty of State law. But Governor Washburn disregarded the palpable duties of his exalted station, suffered himself to be intimidated and the State to be humiliated by a paltry band of armed mercenaries of the federal power, and pusillanimously submitted to see the dignity and honor of the Commonwealth trod into the dirt."

In this statement, a great, though, we believe, unintentional injustice, was committed against the Governor; for in fact, as we have since learned, *he knew nothing at all of the said writ of replevin being issued, and never heard of it.* Of course he could do nothing for its execution. We have recently seen a declaration by him, that he himself never saw the facts (we suppose in reference to the writ being issued and disregarded) stated in any newspaper published in Massachusetts, except as copied from the New-York *Tribune* or our article in the *Independent*; that we have been entirely mistaken in the facts; that he did nothing to aid in the arrest or removal of Burns—not an order was given, not an encouraging word said by him in aid of the measure; that, on the other hand, nothing was omitted on his part which he could lawfully do to relieve or rescue him. "*If a writ of replevin,*" the Governor has declared, "*or any other writ, was issued for the purpose, I never saw it, or knew of its existence.* No officer ever called on me to aid in the service of such a writ, or told me he had such an one. Some of the friends of the slave came and conferred with me as to the feasibility of taking him from the custody of the United States officers by means of a legal process. We examined the matter; one of them was a lawyer in high repute in his profession; and I believe we were all satisfied that nothing could be done in that way, and clearly that I could do nothing officially myself. I felt as deeply as you or any body else could upon the subject, but I had no more power than you or any other man, to interpose to prevent the execution of the United States' process."

The fact that Governor Washburn never heard or knew of the alleged writ of replevin, shows outrageous injustice in the charge against him, of having in that respect suffered the State laws to be trampled on, when it was his first duty to have executed them. As we were deceived by the statement, and copied the charge, we rejoice to publish its refutation, and would gladly do all in our power to correct the mistake.

But we have never seen it denied that the writ of replevin *was* issued; issued, as we have heard stated, by the late Chief Justice Wells. And we can not account for the mystery that such a writ *could* be issued in a case so critical and important, and yet that it should be so concealed or smothered, that neither the Governor nor the lawyers should know anything about it till all was over. Some light is needed on this mystery. Perhaps Justice Wells never issued any writ at all. C.

"X" UPON CHURCH-LETTERS.

When a church wants to write a letter, it is customary to raise a committee for the purpose. The committee in turn devolve the duty upon their chairman. Thus it comes to pass that in almost every church there is a man whose "gift" is words and pen and ink, in virtue of which he becomes an untitled officer, church-letter writer. The day may come in which, his worth and dignity being recognized, he shall have a name exhumed from Latin sepulchre, and posterity elect, not only deacons, scribes, and treasurers, but add to the ticket a prorenat-epistolist; a good long name for that officer. I almost see and hear our grandsons in church-meeting listening while a too modest brother "peremptorily" declines the prorenat-epistolate, as an office beyond his powers, just as now our brothers shrink from the diaconate, blushingly disclaiming any competency to pass the bread and wine to communicants.

In new churches, enterprising and desirous to do things up about right, it often happens that their committee is sorely put to it, when it comes to actual letter-writing for a church. Alas! there is no handy book of forms, no complete and orthodox "ready letter-writer," from which to transcribe the proper words. The chairman, ready enough with the pen, and fluent enough when writing for himself, doesn't know how to get up a proper church-letter. "I don't know how such things are done," he says. He dimly remembers that they are usually long, Scriptural, and solemn in style. But whether to select the address from the seven specimens recorded by John in the Revelation, or from Peter, or Paul, or James, or whether to compose a mosaic specimen, complex and quaint, derived from them all, he is at fault. He knows what he wants to say, but for the life of him he can not hit the right way of saying it—the *church* way. The upshot of the matter is, that he borrows from some neighboring church-clerk a letter that has been used, copies it, and uses it again. In this informal and unexceptionable way the majority of the letter-forms in use have grown up and hardened into permanence among our churches. This assertion of course does not apply to those denominations who derive all their forms from a superior and central head, upon which they hang, a sort of ecclesiastical "*sus. per col.*" device, which, as usual in such cases, secures great propriety of manner, if not vigor of life and growth in the suspended body. I speak of and for pure and true Congregationalism, where every Christian is a root or rootlet, and the whole is made alive by that which every root suppplieth.

I would raise the question, therefore, whether it would not be a good plan for Christian men, when they write church-letters, to be careful only to write *legibly and truly?* Would it not be refreshing, and conducive withal to higher and better things elsewhere, if church-letters were universally the plainest and most straightforward specimens of speech to be found in epistolary literature? Would not truth, "pure and simple," be a safe style to adopt when a Christian man writes a Christian letter for a Christian church? Let him sit down and ask himself: What facts are to be set forth? What requests to be made? And, having made a note of them in his mind, let him write them as clearly as an accomplished merchant would in setting forth his secular statements and "orders." Let him guard against oddity or quaker primness, and write a natural, easy letter; sign, seal, pay postage, and have done with it.

I subjoin a specimen or two, premising that one of them is, in brevity and pith, surpassed by an actual letter, recently sent by a church of good repute to a gentleman whom they sought as pastor, sent and accepted both:

"To A. B. C——:

"Dear Sir: In behalf of the —— Church and Society, the undersigned invite you to come and preach for us. On our part, we promise to pay you —— hundred dollars per annum as fast and as regularly as we can raise it, without inconvenience to ourselves. We think you are just the man for us, and as long as we remain of the same mind, we shall be glad to hear you preach, and pay you as above.

"Respectfully yours, etc., etc."

If any object to the "dear" before "sir," and the "respectfully yours," as being formal and untrue, it is sufficient to say that their *universal* use has rendered them meaningless; while their omission would be an excess of oddity that might cause remark or possibly give offence. "Avoid the appearance of evil."

If the gentleman thus addressed has been a candidate on trial, and knows his ground, his answer might run thus:

"Dear Sirs: Your letter has been received, and I hereby accept your invitation. If I can move myself and family so soon, I will preach for you next Sunday. If not then, I will do my best to come to you as shortly as possible.

"Respectfully yours, etc., etc."

By and by he comes. The people are glad to get a new minister, and desire to have installation services celebrated. They want other ministers to help upon the occasion, and other church members to add to the congregation. To this very praiseworthy end letters must be written calling a council. Thus:

"To the Church of A—— at B——:

"We have found a man whose preaching suits us, and he has agreed to do so. We have made him satisfactory promises of support, which he has believed and accepted. We shall have a public meeting next week Wednesday, at our meeting house in —— village, and would be glad to have the help of your pastor and two delegates in our pulpit and pews respectively. Rev. Dr. Greatname will preach, and our choir will do their best. If possible, will you aid us in this matter, so that we may have a good time together! For the Church,

"A. B. C——, Committee."

Of course these are not intended as vigorous forms for all or any people to follow, but merely as suggestive hints toward brevity and perspicuity in writing church-letters. X.

Sandwich Islands.—The *Tribune* gives the following as an authentic statement of the terms on which the annexation of the Sandwich Islands has been arranged between Mr. Gregg, the agent of the United States at Honolulu, and the government of his majesty, Kamehameha II. The islands are to come in as a State, with all the public buildings and claims on foreign powers, worth in all some two millions; and in consideration we are to pay some three or four hundred thousand dollars a year in annuities to various chiefs and nobles, including the king and his sons. It is estimated that these annuities will last some forty years.

Our own Correspondence.

THINGS IN GENERAL.

BY OUR ENGLISH CORRESPONDENT.

England, September 8, 1854.

The most productive harvest known for many years is rapidly ending amidst favorable weather, and, despite the efforts made to keep up prices, the rates continue to fall. This is a most especial blessing to England; a bad harvest, under any circumstances, bears heavily upon millions, and greatly affects the home trade generally. We have now both pestilence and war, and had dearness and scarcity been added to these calamities there would, indeed, have been evil days. The cholera is extending its range. In London the mortality has doubled, and is equal to that of New-York. Withal there have not been those special conditions which, according to some theories, induce or aggravate the epidemic. The temperature has been rather low and even, and the air very dry. Science is utterly at fault, and stands rebuked before this fatal disease. Opposing theories, involving treatment of a widely differing character, are held by members of the medical profession. It has been remarked that there appears to be less of seriousness in the public mind, generally, than on former visitations—less disposition to refer to Him with whom are the issues of life. Doubtless in this matter, as in others, impressions are weakened by repetition; beside this, sanitary movements, perpetual discussion, and legislation for the "health of towns," and the demonstrations that thousands die from causes which are preventable, have tended to disturb and unsettle the somewhat crude ideas of providence generally entertained. There are who say the pestilence is of man's making—that it comes naturally from the violation of the laws of health, and in that sense only can be accepted as a judgment from the hand of God. This view prompting to active and benevolent exertions, and to a regard for the laws of health, needs to be combined with a recognition of the necessity and the duty of humiliation and prayer, as not incompatible with the most zealous exertions for the removal of causes of disease which, through ignorance and indifference, are acting injuriously upon great masses of mankind.

According to the Registrar-General's return, 2515 persons died in London last week. This number exceeds the average (1248) by 1267, but is 281 less than the number of deaths in the week that ended September 1, 1849, when cholera was epidemic, and 2796 persons died. The air was stagnant in the early part of the week; no rain fell; the sun shone brightly; and the temperature of the atmosphere and the Thames ranged from 60 to 70 degrees; 1287 deaths are referred to cholera, 243 to diarrhea. The deaths from cholera during the last nine weeks have been 1, 5, 26, 133, 399, 644, 729, 947, 1287. The present cholera epidemic, like that of 1848-9, has appeared in two eruptions. The first broke out earlier, (August 21, 1853,) the latter eruption later in the year (July 8th) than the corresponding eruptions in either the epidemic of 1832-3, or of 1848-9. Up to the date of September the 1st, 1849, the epidemic in London during fifteen weeks destroyed 8117 lives. In the present epidemic 4070 lives have been lost in the eight weeks ending September the 2nd. Although little more than a fourth part (616,636) of the population (2,362,236) of this vast city is on the south side of the Thames, 2317 of the 4070 deaths from cholera have happened in the low southern districts; and there the mortality is still heavy; 161 persons died of cholera last week in Bermondsey.

CRIMINAL STATISTICS.

Lately-completed criminal returns present facts which conflict with long received opinions. As a matter of course a great superiority, in important particulars, has been conceded to "educated and moral Scotland," in comparison with England. Having a national system of education, and free from Pope and prelate, Scotland has been accounted a favored land, and the "British Yankees" have not been slow to affirm and maintain the great superiority of "the land of cakes." A few well informed persons have known that facts would not confirm these claims, but upon the whole they have been admitted. But the criminal returns referred to may well make both Englishman and Scot mourn for Scotland. A classification of offences shows England and Wales, with a population of *eighteen millions*, included 1886 persons accused of crimes against the person; while Scotland, with a population of not quite *three millions*, numbered 1192 individuals accused of like offences. If its criminals of this class maintained the same proportion to the whole population as takes place in England, it should have had rather more than 300 on the list. In England, while one person out of every ten thousand is charged with violence; in Scotland, one out of every two thousand five hundred is in the same category. This is a result that would scarcely have been anticipated. Ireland, as may be expected, maintains a sad preeminence in crime. There are 4202 offenders of this class, or *one third more* than in England, Wales, and Scotland together. Had the same proportions existed in England and Wales, instead of having 1886 offenders of this class, we should have had more than 10,000.

Coming down to the second class of offences, those, namely, against property "committed with violence," there were 2014 such cases in England, 676 in Scotland, and 2224 in Ireland. Had the ratio of crime of this kind to population been the same in the two latter countries as in England, Scotland should have had about 330 such cases, or only one half the actual number; while Ireland should have had about 800, or rather more than a third of the actual number. Crimes against property committed with violence are, according to this return, twice as frequent in Scotland, and three times as frequent in Ireland, as in England. The acquittals in England are rather less than one fourth, those in Scotland one, and those in Ireland not quite one half. The third class, which is the largest of the whole, and is headed "Offences against property committed without violence," contains 21,258 offenders in England, 2150 in Scotland, and 16,737 in Ireland. In order that the proportions of crimes of this class to population should be the same in the three countries, Scotland should have had 3543 offenders, instead of 2150; while Ireland should have had about 8500, instead of 16,737. Scotland is here superior to England, while Ireland is twice as bad as England.

There are no returns, however, in the list which are more conclusive as to the state of society in the two islands than those headed "Riot, breach of the peace, rescue, and refusing to aid peace officers." While England had 312 offenders of this class, and Scotland 61, which is about its due proportion, Ireland had 6028, whereas to have maintained the same ratio which existed in England and Scotland, it should have had about 130 only.

Crime has diminished and is diminishing in Ireland, and it is hoped that the continued improvement in the physical and social condition of the Irish will do much for the further diminution of one or two classes of crimes. But it certainly is a serious fact for Americans, generally, as well as for "Know-Nothings," in particular, that very large numbers of the class disposed to "Riot, breach of the peace, rescue, and refusing to aid peace officers," have poured and are pouring into the United States. Without entering into the question of causes, or tendencies, or "peculiarities of race," one fact may be accepted as certain, that the Irish as a whole need to be well governed, to be made to feel the pressure of law—wise, just, and benevolent law. Without a long apprenticeship under good masters, they are wholly unfit either to legislate or to rule.

THE WAR.

There is no special news from the seat of war either in the Baltic or in the Black Sea. Letters continue to give afflicting accounts of sickness and mortality. Few now believe that the great and long-talked-of expedition to the Crimea will really be undertaken. To the political and diplomatic causes or pretences for delay, a substantial one has been added in the fearful scourge which has visited the army. One of the Roman Catholic chaplains writing from the camp at Monaster, says:

"Although I can, from extreme occupation, write but a very few lines by this post, you will, I am sure, be glad to have the few words which will inform you of how God, for His own work, and for the sake of my poor flock, has preserved me in vigorous health whilst cholera has been doing its deadly work around me.

"The last fortnight has, indeed, been a terrible time. The earlier part of it was especially so. Men are now hoping that the plague is going from us. Its attacks are not so frequent, and the action of the disease is by no means so rapid as at first. But if we lose no more the records of 120 deaths within a few days will be a startling incident."

Another priest, writing from the camp at Soombay, hopes the scourge is abating. Mr. Ray, formerly of the London City Mission, wrote from Varna, before the breaking out of the fire, to the Soldiers' Friend Society. His letter affords an affecting glimpse of camp life:

"I have been well received by the men in every regiment I have visited, and the Testaments, hymn-books, and tracts were thankfully received. As soon as they saw me in the camp giving away my tracts, they came out to me, and I got twenty, thirty, and forty at a time in a group. The plan I adopt is, first to get their attention, then I show them the plan of salvation through faith in Jesus, their great need and the especial danger they are in. I continue this for a quarter of an hour, and then get another group in some other part of the camp, and thus, without intruding on their time or overloading their memories, I get at them. Their thanks are many, with exclamations of 'God bless you, Sir;' 'Thank you, Sir.' While I was speaking to a group a day or two since, an old soldier was deeply affected. After I had done speaking, I spoke to him privately, when he walked away from his comrades to weep, and to unburden himself to me with tears of penitence. I pointed him to Jesus, and exhorted him to roll his burden on Him, and prayed that his mind might be more opened, and blessed with peace through faith in the blood of Jesus Christ. As a mark of his gratitude, he very kindly gave me the soup that had just been served out to him, and also offered me some of his meat and bread rations. I took the soup for two reasons—as a mark of his love for the truth which I declared to him, and because I was much in need, and faint for want. I drank a part, and gave the other back to him, knowing what a sacrifice he had made. It was all he could get for that day; the sun by day and the dew by night are so trying that he wanted what little he had.

"I visited the hospital, and on my leaving, heard a tremulous voice call me by name; it was a poor fellow who had seen me in the barracks in England, to whom I gave tracts before he came out, and with whom I had had conversation. He wept for joy to see me here. I had a short conversation with him, and gave him a Testament, hymn-book, and tracts. Seeing a great number of convalescents in the yard, I distributed Testaments, hymn-books, and tracts among them. They were received with thanks, the men saying: 'We can get nothing to read here;' '*This is kind, indeed, to follow us out here;*' 'The Lord speed your work.'"

It appears certain that the Emperor of Russia has positively rejected the extremely moderate terms urged upon his acceptance by Austria. That is to say, he openly holds the language of refusal: he may be speaking diplomatically at the same time in a different tone. Decided liberals are rejoicing in this refusal; believing that if the war is continued, the western powers will be compelled to carry it on in earnest, and that it must issue in the predicted war of opinions, and in the political emancipation of the subjugated nationalities. It may be a diplomatic triumph to have engaged Austria in the work of pressing the Russians out of the principalities, and it may greatly help to the realization of the very limited designs of the western powers; but it is a trial of patience to read the proclamation of the Austrian General Hess, who first seeks to cajole the Wallachians, and to assure them by promising to pay for necessary supplies, (with Austrian shin plasters,) and then threatens with military law. The Russians are still in retreat. The latest letters describe the construction of a bridge over the Dneiper, with a view to the passage of the troops withdrawn from the principalities and now destined for the Crimea.

SPAIN.

Madrid has narrowly escaped a fearful civil conflict. An insurrection, prompted by a supposed breach of faith on the part of the ministers in permitting Queen Christina to depart, had commenced, and barricades were erected. Thanks apparently to the fine temper of the National Guards and the troops there was no actual collision. All political societies have been dissolved by decree, and meetings, except for election purposes, are prohibited.

Boulogne has been the point of attraction this week. The French ruler has been playing the emperor there on a grand scale, receiving his new friend the astute and Orleanist King of the Belgians, whose visit was short, the young King of Portugal, and last and chief Prince Albert, whose reception "was most enthusiastic." A strange concurrence indeed—a Napoleon and a prince consort of England reviewing a French army at Boulogne! It would be well if these two persons would read together a few pages from *O'Meara's Napoleon in Exile.* In pp. 388 383, Napoleon describes the views and wishes of Alexander and himself in respect to Turkey, ending with these words: "When I am dead and gone, my memory will be esteemed, and I shall be revered in consequence of having foreseen, and endeavored to put a stop to, that which will yet take place. It will be revered when the barbarians of the North will possess Europe, which would not have happened, had it not been for you, *Signori Inglesi.*" But Napoleon reckoned that first Austria, in spite of England, would fall before Russia, and that "France under the present family was nothing!" With all his sagacity Napoleon did not foresee such a combination as now exists. The "present family" has passed away; and "the imbecile ministers of England," justly derided by Napoleon—the ministers of the boroughmongers, and dupes and tools of the Holy Alliance—have also passed away.

ROMANISM IN THE ENGLISH CHURCH.

Archdeacon Robert Wilberforce has at length tendered the resignation of his livings to the Archbishop of Canterbury. But he does not intend at present following his brother into the Church. After all he does not resign on doctrinal grounds. Not because his work on the *Incarnation*, so hastily praised and reprinted in the United States, has been condemned; for in fact, though full of gravest errors, and superseding the Atonement, as the great central fact of Christianity, it has scarcely been protested against. Nor because his work on the "Holy Eucharist," which is absolutely Tridentine, has been condemned, for it has only just now been determined to take some ecclesiastical action on the questions raised by the work. No, the archdeacon has remained in the Establishment, notwithstanding that he held nearly all Roman doctrine, and he retires now voluntarily because "he can no longer concur in the Royal supremacy!" He wishes now, by his resignation, "to put himself as far as possible in the position of a *mere lay* member of the Church," not having, as it would seem, any objection to be a member of the Church of which the Queen is the head! This is just one of the fine distinctions characteristic of the Tractarian school, and of the Wilberforcian mind. How long he will remain in "lay communion" with a church, a canon of which, the 36th, he "believes to be contrary to the law of God," remains to be seen. The clerical conscience in the Church of England is certainly the most elastic thing in the world. The Evangelicals and Calvinists blink the Ritual, the High Churchmen and Tractarians blink the Articles.

BRITISH SLAVERY.

There is a class of persons who find it convenient to assume that two wrongs make a right. Not long since a champion of the South pleaded a non-existent British Institution as a set-off against the peculiar "domestic institution" which knows nothing of wife and family. Sir James Graham, as first Lord of the Admiralty, has little to boast of just now in respect to his grand fleets, but he certainly had good grounds for complacency in one fact to which he referred when speaking at an agricultural meeting last week. He said:

War is of itself a great calamity, but once entered into it becomes a free people so to bear themselves in the contest that they shall emerge from it honorably and triumphantly. No peace which is not honorable and triumphant is worthy to be called a peace. (Loud and protracted cheering.) I see a bright omen of success. You, sir, (addressing Colonel Wilson,) will recollect that in a former war compulsory service both in the militia and the navy marked its career. We have lived to see all compulsion abandoned; and there is this remarkable characteristic in the present war, that the militia has been raised without the ballot. (Cheers.) *Sixty thousand men are now afloat in different parts of the world, and not a single man has been pressed.* (Loud cheers.) Until the conflict began there was some difficulty in obtaining men, but as the contest advanced, and the danger of the conflict increased, the difficulty, whatever it may have been, of raising men for the navy has diminished, and I am proud to say that, without a pressed man, the fleet is fully manned. (Cheers.)

In the remainder of his speech the right hon. baronet touched, with his accustomed felicity, upon such subjects as "turnip management," the price of guano, the excellence of the "short horns," the necessity of using more manure in the country, etc.

MEETING OF MISSIONARIES AT HARTFORD.

Wednesday morning, 8 o'clock.

The "Missionaries' meeting," in the conference-room of the Centre church, was so fully attended, through some misunderstanding of its design, that it was thought best to change it to a prayer-meeting. Rev. H. R. Hoisington, of the Ceylon mission, led the services; being followed in remarks and prayer by Rev. A. Gleason, of the mission to the Senecas, and Rev. H. Bingham, one of the first missionaries to the Sandwich Islands.

At nine o'clock the audience retired, with the exception of those who were or had been missionaries, with the children and immediate relatives of missionaries, and those who had a missionary life in view. Rev. Mr. Hoisington took the chair. An expression of opinion was requested, whether, under the circumstances, the missionaries should omit their meeting, or adjourn to assemble at another hour, or forego attendance upon the public meeting of the Board, and remain together for a time. The chairman suggested the latter course as perhaps the most practicable.

Rev. Mr. Gleason.—I would move that we meet immediately after the communion season, in the afternoon.

Rev. Mr. Beadle.—Brother Gleason and some others of us have engagements which will require our absence from the meeting if it is held this morning, unless you will promise to shake hands together until we come back. We want to have a share.

Rev. Mr. Hoisington.—We have an hour and a half now before Brother Gleason will need to leave, and that is more than we are sure of between the close of the afternoon services and tea.

Rev. Mr. Beadle withdrew his objections.

Rev. Mr. Gleason.—All those who are in favor of continuing the meeting will please to unite in singing,

"Blessed be the tie that binds."

Mr. Gleason led, and the company joined in with a will.

At the request of the chairman, the missionaries present, and the children of missionaries, arranged themselves in the body-slips, in geographical order, beginning with Africa and progressing eastward. Candidates for the missionary work were assigned a place in the rear, and the relatives of missionaries in the side-slips. The following persons, either formerly missionaries, or missionaries still in the service, or now under appointment, were found to be present:

Corisco, Miss., Pres. Board—Rev. E. T. Williams, Mrs. Williams.

Gaboon—Mrs. Walker.

Tulus—Rev. Silas McKinney, Mrs. McKinney, Rev. Stephen Pixley.

Jews—Rev. E. M. Dodd, Mrs. Dodd.

Armenians—Rev. Thos. P. Johnston, Mrs. Johnston, Rev. J. G. Bliss, Rev. Oliver Crane, Mrs. Temple, Rev. J. F. Pettibone.

Syrian—Dr. H. H. De Forest, Mrs. De Forest, Rev. Isaac Bird, Mrs. Bird, Rev. E. R. Beadle, Rev. T. Laurie, Rev. J. L. Lyons.

Nestorians—Rev. W. Jones, Mrs. Jones, Mrs. Wm. R. Stocking.

Bombay—Rev. Dr. Allen.

Ceylon—Rev. H. R. Hoisington, Mrs. Hoisington, Rev. C. T. Mills, Mrs. Whittlesey.

Madura—Rev. George Ford, Mrs. Ford.

Madras—Mr. J. R. Hunt.

Burmah, Bapt. Board—Rev. E. A. Stevens, Mrs. Stevens.

Siam—Mrs. Robinson.

Canton—Rev. Wm. A. Macy.

Shanghai, Pres. Board—Rev. J. K. Wight, Mrs. Wight.

Micronesia—Rev. George Pierson, Mrs. Pierson.

Sandwich Islands—Rev. Hiram Bingham, Rev. Mr. Whittlesey, Mrs. Whittlesey, Mr. S. Ruggles, Rev. Wm. O. Baldwin.

Choctaws—Mrs. Alfred Wright, Miss Maria Colton, Miss Eunice Starr, Miss Elizabeth Hough.

Cherokees—Rev. W. Willey, Mrs. Willey, Dr. Geo. L. Weed, Mrs. Weed.

Senecas—Rev. A. Gleason and his interpreter, Henry Silverheels; Miss Mary Kent, Miss Harriet Clark.

There were also present twenty-three candidates for the missionary service, from different theological seminaries and colleges, as follows: Andover, 5; Union, 7; New-Haven, 1; East-Windsor, 1; Bangor, 2; Amherst College, 5; Williams College, 2.

A large number of relatives of missionaries, including eleven children of missionaries, were present. There were also representatives from the Senecs, the Choctaw, and the Armenian nations.

After a few moments spent in social intercourse, the meeting came again to order, and listened to brief reports from different missions. Addresses were then made by Rev. Dr. Allen, of Bombay; Mr. P. R. Hunt, of Madras; Rev. Geo. Ford, of Madura; Rev. C. T. Mills, of Ceylon; Rev. E. A. Stevens, of Burmah; Rev. J. K. Wight, of Shanghai, China; Rev. Wm. A. Macy of Canton; Rev. Silas McKinney, of the Zulu mission; Rev. E. T. Williams, of the Corisco mission; Rev. Isaac Bird and Dr. H. A. De Forest, of Syria; Rev. W. Jones, of the Nestorian mission; Rev. Messrs. Johnston and Crane, of the Armenian mission; Rev. W. Willey, of the mission to the Cherokees; and Rev. Mr. Whittlesey, of the Sandwich Islands.

On motion it was voted that Rev. T. Laurie, Rev. H. R. Hoisington, and Rev. Geo. W. Wood be appointed a committee to make suitable arrangements, and give proper notice of a missionaries' meeting at the next anniversary of the Board.

It was agreed to hold a meeting for prayer in the chapel of the Pearl-street church, immediately after the communion service in the afternoon.

The company united in singing the third verse of the missionary hymn, after first listening to it in the musical tones of the language of the Sandwich Islands.

The meeting closed with prayer by Rev. Mr. Bird.

LETTERS FROM ENGLAND.—NO. V.

DINNER-TALK.

I HAD not finished my account of the party at the English country-gentleman's table.

It was very interesting to find there a lineal descendant of one of the generals who led the British forces in the war of our Revolution—a noble specimen, too, of a cultivated English gentleweoman. Naturally, we spoke of the war. Like every other person I ever met in England, she seemed to care little about it, and was only sorry we had not become free without the evil of an armed struggle. She told me her family knew intimately the mother of *André*; that they never recovered the disgrace of his execution; and though the king made the brother a peer, the sisters would never marry. They were an old French family, and felt peculiarly the dishonor of the mode of his death. One of her earliest memories was the bowed form and sad face of the proud old lady, Madame André, clothed always in black. She said she considered the act the only stain on the memory of Washington.

The clergymen at table, with whom we gathered in pleasant chat after the ladies were gone, were an entirely different race from what one ever sees in America—gentlemen with modest and exceedingly genial manners, men of fortune, fond of comforts, not very highly cultivated or remarkably spiritual, neither very selfish, or dogmatic in conversation. Each one was attentive to the poor of his parish, they said, kept an open door to strangers, yet was very slow, I should suppose, to admit any new ideas or reforms. The "squires" of the company, who were university-men, were far more progressive and active-minded. Some of them, like the one I have already described, seemed truly religious persons, of a very earnest and humble spirit.

We spoke a great deal of education, and of the efforts now being made in England to meet this immense evil—drunkenness. A bill has just passed, which they all thought would work well in the villages—to close public-houses on Sundays, except for a few hours; that is, except the hours between 1 and 2 P.M., and between 4 and 10 in the evening. A Maine Law they thought would never work, but they expected every year new efforts to put down intoxication. We all agreed, however, that there must be two great steps previously in England; one, a higher popular education, in order to give the people more elevated tastes; and the other, facilities for refined amusements; for among the English, facts show conclusively that the affording, in any place, of elevated amusements, such as gardens, music, etc., drives out the taste for low enjoyments, as their usual brutal drinking. All admitted the immense importance of popular education; but the *religious* difficulty—that was the rub. I told them that in the United States I was sure the feeling with the great mass of people was that they would rather shut out every sect in the land, and religious teaching with it, from the schools, than lose our great system of education for all; though certainly there were many good men who would not choose that alternative.

The thought is spreading, thank God! though every class in England. What a shame and disgrace to the very name of the Christianity, whose claims they are so continually urging, is this heathenish ignorance of their people!

Among the ladies, whom we soon joined in the drawing-room for the coffee, were one or two very *spirituelles* and cultivated persons. One of them, a lady widely felt, though not known, in efforts by her pen and her rich means for the poor, spoke with great hope for America. It seemed to her that possibly there the trial of a purer Christianity was to be made; that we were to have religion without its baneful jealousies of sect or its narrow dogmata, and to manifest it in practical deeds. The only thing which led her to fear was a certain want of humility, a pride and extreme independence, which she observed in all Americans, which did not consist with the model in Christ. I agreed in her hopes, and assured her of the many persons arising, not strictly to be classed dogmatically anywhere, who still wished to devote their lives utterly to men and to Christ's service. The independence I thought merely the dignity of a manhood which felt itself not to be elated or depressed by the merely artificial distinctions of life; though I could not but allow a certain national egotism.

It is very pleasant, to those who have valued the candid, truth-loving spirit, and great acquirements of *Bunsen*, to find him everywhere, among the men of thought and progressive views in England, so admired and esteemed. The closing of his career, too, has pleased the English—that he had the manliness and truth to express to the miserable Prussian Court his disagreement with their policy toward Russia, and of course lost his place. If that weak-headed, bad-hearted king ever does go to his own place, the people of Prussia will certainly not forget this act of the great scholar and diplomatist. The industry of Bunsen must be wonderful. A friend of his told me that the supposed work of Origen, issued by the University of Oxford, was handed to him just before the Queen's ball; that as soon as this was over, he returned to the book, and read it, Greek and all, and formed the theory which he has developed in his Hypolitus, before morning. He is now at Heidelberg.

Ruskin, too, for his writings, seems as much valued as with us. His tremendous attack on Edinburgh architecture troubles all the good friends of Scotland, and of the classic forms; and in many respects his views are thought very crotchety; still the real work he has accomplished is gratefully appreciated. The rumors of his personal difficulties at the present time are of course much talked of. He is divorced from his wife, and the whole affair is exceedingly painful and disagreeable, her friends making the most degrading and insulting accusations against him.

Of *Kingsley* I do not hear so much, he being in the country, and much occupied, I believe, by sickness in his family.

On this evening, after tea was served by the lady, we had some music. I am glad to find everywhere how much the German music is taking the place of the Italian. We had some Beethoven *sonatas*, whose mysterious, elevating melodies sounded as sweetly, and were as intently accepted as in certain of our own drawing-rooms. Various songs followed, and at length the most genial clergyman was called on for a real *Jacobite* song. He refused, perhaps out of consideration for me; but I joined in the request heartily, and at length he came to the piano and sang those songs, of which some one has said that they made more Jacobites than all other arguments or persuasions. He warmed as we applauded, and finally came out as heartily as would a Tory parson of '45, with the chorus, again and again repeated:

"Awa'! Whigs, awa'!
Ye're a' a pack o' traitor loons,
Ye've done na good at a'."

C. L. B.

MESSRS. EDITORS: As Ohio was unrepresented in the discussions at Hartford, last week, will you allow a citizen of that State to express through your columns the deep satisfaction which I am sure will be felt by Christians there and throughout the West at the result so happily reached by the Board? In the great struggle now going on between slavery and freedom, we have looked with deep solicitude to New-England. We have felt that New-England must lead in the present conflict. There is such a mighty power of Christian influence there, and so situated, that she must fill that post. We of the West are scattered over a vast area, and are in the midst of heterogeneous elements that neutralize very much of our strength. It is a distinguishing peculiarity of New-England that there Christian power is *concentrated*. Her people cover a small territory, and have admirable facilities for communication. Will she appreciate her peculiar position, and march at the head of the host in this great battle? has been a frequent question with us. Thanks unto God for the grand and glorious answer she has thus far given! It will thrill the heart of the West! It will inspire us with new courage and enthusiasm for the performance of *our* duty. S. P. L.

FORTY-FIFTH YEAR OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—ABSTRACT OF REPORT FOR 1854.

HOME DEPARTMENT.

FOUR corporate members have deceased during the year, namely: Rev. Leonard Woods, D.D., and Rev. Joshua Bates, D.D., of Massachusetts; Anson G. Phelps, Esq., of New-York; and Nathaniel O. Kellogg, Esq., of Connecticut.

Intelligence has also been received of the death of two missionaries and five assistant missionaries. Of these, one was connected with the Zulu mission, one with the Nestorian, one with the Madras, one with the Micronesian, one with the Assyrian, one with the Armenian, and one with the Canton.

Thirty-four missionary laborers have been sent to the different fields for the first time, and seven have returned to their stations, after having spent some time in this country, making a total of forty-one sent forth. There are ten missionaries and six female assistant-missionaries now under appointment, who will take their departure as soon as practicable. The prospect for missionary candidates was never brighter.

210,000 copies of the *Missionary Herald*, 374,892 copies of the *Journal of Missions*, 340,500 copies of the *Youth's Dayspring*, 5000 copies of the last Annual Report, 3000 copies of the Annual Sermon, and a considerable number of tracts and pamphlets have been published since the last meeting.

Rev. Mr. Pettingell entered upon his duties as District Secretary for Eastern New-York early in the last autumn. No other change has occurred in the agencies of the Board.

The receipts of the Board from all sources, including a balance of $4320.64 on hand August 1, 1853, were $310,107.90. The expenditures, $322,150.39. Leaving a balance of $12,042.49 unprovided for.

Rev. Dr. Anderson, the senior Secretary of the Board, and Rev. Augustus C. Thompson, of Roxbury, Mass., a member of the Prudential Committee, sailed for England on the 2d day of August last, on their way to British India, as a deputation from the Prudential Committee to the missions of the Board in those ancient realms. The reasons for this measure will appear in the Annual Report. On their return, they will probably call at Beirut, Smyrna, and Constantinople. They hope to reach this country in season to report their doings to the next meeting of the Board, and are affectionately commended to the prayers of the churches.

An "Association in aid of Evangelical Missions in Western Asia and the East of Europe, especially those of the American Board," has been formed in England. Its officers are: Right Hon. the Earl of Shaftesbury, President; Sir E. M. Buxton, Bart. M.P., and Sir C. E. Eardly, Bart., Vice-Presidents; Hon. Arthur F. Kinnaird, M.P., Treasurer; and Rev. Cuthbert G. Young, Secretary; with a Committee of twenty-four members, J. W. Alexander, Esq., Chairman.

This generous, catholic, and noble movement, originated with themselves, without any suggestions from this side of the Atlantic; and there is reason to expect that it will be permanent. They are taking measures to interest the British public in our missions in Western Asia; and a subscription that promises well has been commenced. God grant that the mother and the daughter may never forget the relations which they sustain to each other, but ever strive to keep the unity of the spirit in the bond of peace, and consecrate their combined energies to the conquest of the world for Christ.

General View of the Missions.

Following the usual geographical order, a summary statement in regard to the different missions supported by the Board will be now presented, exhibiting rather in outline a connected view of the different fields, and of the work in which we are engaged, than a statistical abstract of the Report.

SOUTH AFRICA.

Another of the missionary band in South Africa has rested from his labors. Mr. Marsh, who joined the mission in 1848, and was "a man greatly beloved" by his brethren, died in December last. The year has been one of trial to the faith and patience of the missionaries, rather than of prosperity. They have not been left without some tokens of the presence and the favor of God. A few have been added to the churches, professing their faith in Christ, and others were candidates for admission at the close of the year. But some painful cases of apostasy have occurred, and the people generally seem to feel but little interest in the labors of the missionaries. The great mass of the people in Natal, it is said, have heard enough of the truth to understand the way of salvation, but it is feared that they are becoming, for the present, "gospel-hardened." Some cheering views, however, have been presented by Mr. Lindley in regard to the condition and prospects of the native population. This now numbers, in the Natal District, about 120,000, and is increasing, both from births and immigration. It is a healthy, vigorous race, with no prevalent wasting diseases. Destructive wars between different tribes are prevented by the presence of the English colony, which he believes to have been sent by God in mercy to the natives, and not in judgment. The colonial government he thinks by no means disposed, taken as a whole, to deal harshly with the people. The white population of the district is but about 5000, and is diminishing; and he sees no reason to suppose that the natives are to be exterminated, as uncivilized tribes so often are by civilized white men. Reviewing the history of providential dealings with the people, since missionary operations were commenced, his conviction is that God has been working constantly and wonderfully to secure protection and an open field for the missionaries, and to favor the ultimate evangelization of the people.

GABOON MISSION.

At the Gaboon, a change seems to be occurring in the feelings of the people, which was, perhaps, reasonably to be expected in the progress of the missionary work, and which, though for the present trying, it may be hoped will but precede another and a favorable change. The novelty of having white men on the coast, as also of attending public worship, has in a great measure passed away. The expectations of worldly advantage, always excited among the natives in that portion of the world when a mission is first planted, are seen not to be at once realized. The opposition of the gospel and of all the instructions of the missionaries to the vile customs, habits, and passions of the people is better understood; and naturally, many of them are manifesting more decided hostility to the presentation of the truth. Here, as in South Africa, there is not a little in the character of the population, and the whole condition of the field, to try the faith of the laborers, who yet go forward in hope. For the truth, indeed, is believed to be making progress. It is becoming more known, and occupies more of the thoughts of the people; and devotees of superstition are not satisfied with their belief, and are not at peace with themselves. Two missionaries and five female helpers have joined this mission within the year; and two missionaries who were in this country have returned to the field.

GREECE.

From official documents now made public, we learn the action of our government in the case of Dr. King. Mr. Marsh, Minister Resident at Constantinople, having been sent on this mission, repaired to Athens, and there devoted himself to an investigation of the facts. The conclusion to which he arrived, after a protracted and thorough inquiry, was expressed in a dispatch to Mr. Webster, then Secretary of State; and it fully sustains the claims of Dr. King to redress for great injustice done to him. In regard to the criminal prosecution, Mr. Marsh sums up his view of it by saying that the legal tribunals of Greece were "guilty of an abuse of the principles of justice, and a perversion of the rules of law, as flagitious as any that ever disgraced the records of the Star-Chamber." He further says: "The guaranty of the allied powers in respect to religious liberty in Greece, the provisions of the Constitution, and the plain intent and meaning of the law have been alike violated and set at defiance; and this, I believe, is the opinion of every competent and impartial person in Greece." The extended reports of Mr. Marsh came before our Government, (Mr. Everett having succeeded Mr. Webster in the State Department,) and his view of the case was fully adopted. He was accordingly directed to communicate it officially to the Government of Greece, with the expression of a confident belief, that "to insure a prompt reparation of the wrong which had been committed under the garb of law, it is only necessary to call the attention of his Majesty to the gross injustice which Dr. King has suffered, and the stain which such proceedings, if sanctioned by the supreme power, can not but fix alike upon the jurisprudence and the government of Greece." A formal demand for indemnification was waived; but the expectation of the President was announced that ["a formal revocation of the sentence of banishment against Dr. King" would "be forthwith granted by the proper department of the Government of Greece." Instead of acceding to this, the Greek Minister of Foreign Affairs set up the plea of the inviolability of judicial decisions, clearly untenable in its application to the facts of this case, and a correspondence ensued, which was not concluded when the negotiation was transferred to Mr. Marsh's successor. Of its subsequent history we are not informed.

By a royal order, dated February 17, (March L. N. S.,) however, the sentence of exile, in a manner honorable to the Greek government and to Dr. King, has been annulled. Several influences conspired to effect this. The sentiment of the intelligent and candid portion of the public, particularly of the legal profession, was strongly in Dr. King's favor. Political events concurred to work a change of feeling among the people at large favorable to Americans. One of Dr. King's distinguished counsel was appointed Minister of Justice. Thus our missionary brother remains at his post, not on sufferance, but of right; and in a position of far greater strength than before his prosecution. Many who were bitterly opposed to him, not long since, are now friendly.

The attendance on the preaching has more than doubled, and his influence is increased. Political agitations occupy the attention of all classes; but results auspicious to the cause of evangelical religion are witnessed. The whole Bible is now received in all the common schools of the kingdom; and an edition of ten thousand copies of the New Testament has been authorized by the American Bible Society for these schools and for general circulation. There is much in the aspect of Greece that is encouraging.

SMYRNA.

Messrs. Morgan and Parsons have commenced a new station of the Jewish mission at Smyrna. The value of Thessalonica as a Jewish field forbids its abandonment, although the effect of its climate on the health of the missionary families has left it for the present with only a native helper. It is believed that more favorable situations may be found for residences, and that by removing to a more salubrious locality during the sickly season, health may be preserved. Thessalonica is the centre of Jewish learning in the East. There is far more of thought, of intelligence, and of accessibility among the Jews of that city, than elsewhere; and the mission will endeavor, in the wisest manner, to cultivate what it regards as a most important and promising portion of the field committed to its care. Mr. Schauffler's Hebrew Lexicon is nearly completed, and rapidly passing through the press. The work of Bible revision, with a view to a better adaptation of the Hebrew-Spanish translation to the popular mind, occupies much of his time. A translation of the Old Testament into Hebrew-German, which he has long had by him, but which the pressure of other duties has prevented his completing, is to receive revision by a member of the mission of the Free Church of Scotland, and will be printed in this country by the American Bible Society.

THE ARMENIANS.

With the mission to the Armenians, the past year has been one of both severe trial and brightening promise. Twenty-six ordained missionaries and thirty-one female assistant missionaries, aided by seventeen native preachers and forty other native helpers, constitute its working force. The removal of the press from Smyrna to Constantinople is found to have all the advantages that were anticipated from the measure. Its issues for the year amounted to nearly nine millions of pages, of which considerably more than two millions were of the sacred Scriptures. The publication, in one volume with references, of the Modern Armenian Bible, marks a new epoch in the history of the Reformation. In various forms the word of life is going forth among the nations of the East, in its own native home, to effect a regeneration such as physical force and political overturnings can never produce. The seminary at Bebek contains fifty students, ten of whom are Greeks, and seven are in the theological department. The raising up of a well qualified ministry for the forming of evangelical churches in Turkey is an object deservedly of intense solicitude to the mission, and for which the prospect is encouraging. The girls' boarding-school, in its new location on the Golden Horn, is doing more and more for the female portion of the whole community, and is opening a wide door of usefulness, especially in that part of Constantinople. In the midst of the alarms and agitations of the times, our brethren at the capital pursue their work in peace and quietness; and the still small voice of the Spirit is making itself heard in many hearts. When the thunder-clouds, that so long hung in thick gloom around the horizon, were rent asunder by the bursting forth of the storm of war, it was a reasonable anticipation that this terrible calamity would spread much of desolation in the track of the spiritual movement which we seek to promote. Had a general state of anarchy, or an outburst of Mohammedan fanaticism, visiting destruction upon the non-Mussulman population, broken up for a time some or even all of the stations, it would have been a matter of no surprise and no real discouragement. But He who has permitted this conflict of the nations is the God of missions. Some of his servants he has suffered to fall into the hands of lawless and bloody men; but he has delivered them from danger; and no one has he yet allowed to be driven from his post. In several gratifying instances, the hearts of those in authority he has stirred up to extend over them a special protection, and bestow upon them unwonted marks of favor.

The field of which Erzroom is the centre, bordering as it does on Koordistan, and being in part the scene of the struggle between the contending powers in Asia, for the present is much closed against the efforts that recently were carried forward there with delightful promise, or were asked for in vain because of inability to meet the call. To the brother who, to our regret, has been alone at that station, the last year has, from various causes, been one of darkness and trying experiences. As, during the last war between Turkey and Russia, Erzroom fell into the hands of Russia, it is hoped by the enemies of Protestantism that it will meet with the same fate in this; and the prediction is made that in this event the Protestants will be exterminated if they do not renounce their faith. The timid are, therefore, deterred by an apprehension of the direct consequences, if they are known to favor this "heresy." Elsewhere than in the region spoken of, the same influence is strongly felt. But no serious interruption to the regular course of labor at the stations has been occasioned; and the hindrances brought in by the war have not prevented the year from being on the whole one of cheering progress. In some parts of the field, as on the upper waters of the Euphrates, in Arabkir and its vicinity, and in Cilicia, the development of a free, Biblical, spiritual Christianity is beyond that of any previous year; while throughout the whole field influences are at work, and impressions are made, of a character and on a scale that seem to insure, at an early day, great and simultaneous movements for the adoption of such a Christianity, in place of its opposite and antagonist, in the bonds of which the multitudes are still held.

It is not for us to foretell what will be the political results of the present war. It is enough for us to know that all is under the guidance of God's hand, and that the shock of armies and the toils of diplomacy will but work out the purpose of his will. In the dissolution of institutions which is taking place, and by means of revolutions and upheavings that may be before us, nothing will perish, but that whose perishing is necessary, that the kingdom which can not be overturned may be established. The analogy of the past forbids the fear that what has been done for liberty and righteousness in the East is to be all undone. Thus far the result of the conflict is enlargement and additional security to religious freedom. "Whoever else may possess the land," say the brethren of the mission, "we may believe that we shall possess it;" and they are confident that there is a great and glorious work to be done, not only for the Armenians, but also for a people hitherto shut out from the circle of our plans. For this let the Church of God be incessant in prayer, and be prepared, as it becomes them, to act. The committee have heard of the death of Mrs. Nutting, of Aintab, with profound regret.

SYRIA.

The strength of the Syria mission has been much weakened by the partial loss of health in several of its members. Yet the work of the mission has gone forward. The male and female seminaries are well sustained, and make their influence strongly felt for good. Dr. Smith's translation of the New Testament into Arabic, the Pentateuch having previously been completed, has advanced more than half through the Second Epistle to the Corinthians. The press continues to be diligently employed, and is now fully furnished for any work which it may be required to perform as an auxiliary in the great enterprise of evangelizing the Arab race. A demand has more than once come from Bombay for its issues. The books, it is understood, are wanted for Mohammedan readers; and as these Mohammedans are undoubtedly from the easternmost parts of the Arab world, and the fact of the demand shows that the language of the publications is understood by them, the prospective importance given by it to the operations of the mission press, and especially to the new version of the Bible, can hardly be over-estimated. More than a score of schools give a Christian education to about six hundred pupils. An urgent need exists for a considerable addition to their number.

A portion of the field occupied by this mission is hard, and as yet little productive. In other portions, the leaven of the Gospel is working with power. As elsewhere in Turkey, the war exerts an unfavorable influence, to a certain extent; but it is wonderful that thus far it should have had so little disturbing effect among the turbulent populations of Syria, so often in arms against the government, or engaged in deadly strife amongst themselves. In the region of Hermon, the year, like many former years, has been one of danger and trial; yet in Hasbeiya, that stronghold of outlaws, where political troubles are sure to be found, if any where, but where the Gospel has effected a securely entrenched lodgment, an excellent native pastor has proved himself entirely competent to the duties of an important post, maintaining his position with courage, and prosecuting his labors with unabated zeal and very pleasing results. At most of the stations progress is reported; while in the district allotted to the Sidon station, a movement has commenced which appears to be one of remarkable promise.

ASSYRIAN MISSION.

The Assyrian mission consists of two stations; one at Mosul, just opposite the site of buried Nineveh; and one at Diarbekir, near the head of the river Tigris. A third station may be established soon at Mardin. A distinguishing feature of this mission is the greater degree of intercourse, as compared with other missions in Western and Central Asia, which it is enabled to have with Mohammedans, thereby diffusing among them a knowledge of the true doctrines of the Gospel. In the midst of alarms at Mosul, and of outrages at Diarbekir, even to incessant stoning in the streets, for which, unhappily, too real redress has been obtained, and against which no official protection is afforded by the local authorities, our brethren, with their families, have dwelt in safety. Mr. and Mrs. Walker, on their way, recently, to Aintab, fell into the hands of Koordish robbers; and Dr. Lobdell, on a tour through Southern Koordistan to Oroomiah, was also in danger of his life. Thanksgivings should abound unto God, that in the repeated perils into which, of late, missionaries in the Turkish empire and in Persia have fallen, their lives have mercifully been preserved. The situation of the native Protestants has somewhat improved, but such is the venality of the local magistracy, and its disregard of imperial orders, that they are called to the endurance of deep affliction for their attachment to the truth. Still the word of God grows. A great and glorious work of divine grace has been commenced, and, we can not doubt, is to be carried forward unto complete accomplishment, in Mesopotamia and Assyria.

THE NESTORIANS.

Among the Nestorians another of those works of grace, by which this mission has been so much favored, commenced early in the present year, (1854,) the fruit of which, a very considerable number, it is hoped, have been born into the kingdom of God. Of more than 1900 pupils in 79 free schools, 859 are females; and there are 48 pupils in the female seminary. This is among a people where, sixteen years ago, the missionaries could learn of but a single female who could read, and it was a matter of reproach for females to learn. All who have graduated from the female seminary have been since more or less engaged in teaching, and several have shown themselves to be excellent teachers. The male seminary is bringing forward a very considerable number of pious, efficient, and able preachers of the Gospel, as well as teachers, and the good work both of enlightening and evangelizing the people is obviously making progress. The brethren in Gawar have been enabled to retain their position, under circumstances becoming, in many respects, more favorable. Owing to the war between Turkey and Russia, most of the troops have been withdrawn from the country around them, and in some mountain districts the Koords have been unusually lawless; but their vicinity has been quiet. The poor Nestorians, however, by no means without reasonable ground for fear, have regarded the continued residence of the missionaries there both as evidence of comparative safety and as affording protection. They have looked to them also for truthful reports of the state of the war, and have come to regard them as friends and benefactors. Through the united efforts of the British and American legations at Constantinople, the release of Deacon Tamo has been secured, and it seems to be fully settled that the missionaries have gained a residence, and may remain at Gawar. The efforts of the papists to proselyte the Nestorians are still carried on with unusual energy, and not without some success.

THE MAHRATTAS.

The four missions among the Mahrattas of Western India, (Bombay, Ahmednuggur, Satara, and Kolapoor,) report nothing specially new in their fields of labor; but there are, in all this field, signs of progress in the intellectual and moral change which is constantly taking place, and which seems obviously to be working out the overthrow of superstition, and preparing the way of the Lord. Railroads and electric telegraphs having been commenced, are being extended. The government is opening roads, and digging canals for purposes of irrigation; and cheap postage is expected soon to be introduced. The desire for education is increasing among the natives, and while they are more ready themselves to contribute for the support of schools, the government is increasing its educational grants. In regard to female education, the change in the sentiments of the people has been very great. Many of the most prominent natives now subscribe for female schools, and send their daughters to be educated. The native periodical press is becoming more able, more influential, and of a better character. Several papers which have been started at different times for the purpose of opposing Christianity, have all had a short-lived existence. The mission periodical, *The Dnyanodaya*, "has a circulation nearly equal to that of all the other Marathi papers put together," and is thought to be exerting a great and happy influence. Statements made by the Bombay mission in regard to the extensive circulation of the Scriptures and religious tracts, chiefly by the agency of colporteurs, are of peculiar interest. One colporteur has recently been 450 miles into the interior of the country, and brought back 80 rupees, the avails of Christian books and tracts sold to the natives. Another had been south 300 miles, as far as Goa, and brought back 88 rupees. Sometimes persons purchase these publications by the quantity to retail, on their own account, for their own profit. Sellers of heathen publications do this; and in some cases, it is said, most of the stock in trade "consists of the prettily got up Christian publications of the mission press." Mr. Barker, who joined the Ahmednuggur mission last year, finds himself very favorably impressed, and his expectations more than realized, by what he has seen of the readiness of the people to hear the truth, and of the character of the native Christians and the native assistants and teachers. The Satara mission is more enfeebled than it was last year, Mr. Burgess having been constrained, by a proper regard to his health, and other considerations, to come to the United States; while Mr. Wood's health is far from being good. He calls attention to villages affording important openings for out-stations; but there are not laborers on the ground to do even the work at Satara. The opening prospects of the new mission at Kolapoor seem favorable. Dr. Allen, of the Bombay mission, having reluctantly come to the conclusion that it will not be his duty to return to India, has asked and received a release from the service of the Board. The amount of printing for the year, at the mission press in Bombay, exceeds 10,000,000 pages.

SOUTHERN INDIA AND CEYLON.

In Southern India and Ceylon, among the Tamil speaking people, the Board has also four missions. Mrs. Hurd, who was the only female assistant missionary at Madras, has been called to her rest, and the mission is now without female laborers. This mission has four places for stated preaching, at two of which the average Sabbath congregations are large, 450 and 200. To the two churches six persons were added during the year. Twelve vernacular schools contain 320 male and 145 female pupils, and the grammar or high school at Chintadrepettah reports 200 pupils. English residents have for many years contributed liberally toward the support of these schools. The mission press at Madras issued during the year 27,813,246 pages, of which more than 12,000,000 were pages of Scripture. Dr. Scudder, at Madras, and his three sons, now constituting the Arcot mission, devote themselves almost entirely to preaching, and the distribution of books and tracts.

There are now in India, connected with the Madura mission, 10 missionaries, 1 physician, and 11 female laborers from this country; 2 native preachers, and 74 native helpers, not including many teachers. There are 10 stations, and many "village congregations," which open to the missionaries and the native Christians a more and more effectual door for labor. The number of persons now connected with these congregations, reported as "people under instruction," exceeds four thousand. In fifty-five free schools there are now twelve hundred pupils; in the English school at Madura Fort, 128; in the seminary at Pasumalie, 33; and in four boarding schools, 111. Nine churches contain 443 members, of whom 122 were received during the past year; and the report speaks of increased religious interest among the village congregations connected with nearly or quite all the stations. This field is one of great interest and great promise, still calling loudly for more laborers.

In *Ceylon*, with 19 laborers, male and female, from this country, are associated 2 native preachers and 39 native helpers, (of whom 28 are catechists,) besides many teachers in the schools. No striking changes have occurred in the character and prospects of the work here. To the mission churches, which now embrace 395 members, 23 were added the last year by profession. There are 4,028 pupils in 83 day schools, 93 in the Batticotta seminary, and 85 in the female boarding school at Oodoorville.

CHINA.

Our Missions in *China* are also four in number,—at *Canton, Amoy, Fuh-chau* and *Shanghai*,—a new mission having been instituted within the year at Shanghai (where Dr. Bridgman is still employed in translating the Scriptures) to which two missionaries have been sent from this country. The missionaries are looking with interest and hope upon the movements of the "insurgents," which have already done much to destroy the influence of old superstitions with many of the people, and which, should they be successful, will probably do much to prepare the way for the preaching of the gospel through the whole empire. We must, however, still wait for time to show what is to come, if they are successful, of the remarkable mixture of Christianity, Mohammedanism, Paganism, and fanaticism, which seems to be exhibited both in the publications and the conduct of the insurgent leaders. The work at most of the missions is much as heretofore. Mrs. Vrooman, of the Canton mission, has been removed by death. One who had been long a native helper at Canton has left the service of the mission for mercantile employment; and the other native helper there has died. The helper known as "the evangelist" at Amoy has lost his life in connection with insurrectionary movements at Chiang-chiu, where he had gone to preach the gospel. But other faithful native Christians are left at Amoy, who delight in missionary labor. The members of the church generally manifest much of the missionary spirit; and several preaching and colporteur excursions have been planned and executed, in some of which Mr. Burns, of the English Presbyterian church, has gone with native Christians, accomplishing great good. Growing out of such labors, a religious movement of deep interest is reported at a market town about fifteen miles from Amoy; and in Amoy, also, there has been recently a precious visitation of the Spirit. Six persons were received into the mission church during the year 1853, and in March last 10 more. The brethren of the London Society's mission were sharing largely in the good work, having recently received 17 into the church, while numbers more were asking to be received. Such things may well strengthen our faith and encourage our hopes, as we look upon the great and in some respects peculiarly difficult Chinese field. Are the churches ready to have all that field thrown open, and to provide laborers for at least one third of the human family?

MICRONESIA.

The new Micronesian Mission has been severely afflicted by the death of Opunui, Mr. Snow's Hawaiian associate on Strong's Island. Two new missionaries, with their wives, are on their way from this country to join the mission. Religious services are regularly maintained apparently, at all the stations, (two on Ascension and one on Strong's Island,) and schools have been commenced with some encouragement. The native rulers seem disposed to countenance and aid the missionaries in their work, and many foreigners, both residents and transient visitors, have shown them much kindness. They have, however, already had some experience of the sore trials so often brought upon Christian laborers on such distant islands by the vile conduct of sailors and foreign residents of a different class. It is painful to learn, as we do by the last intelligence, that the small-pox has broken out on Ascension Island. Of course the missionaries look forward with much apprehension to the spreading of the disease, not knowing how terrible may be the visitation to a people so rude; and they ask a special interest in the prayers of Christians with reference to this matter.

SANDWICH ISLANDS.

The Sandwich Islands have been visited by another of those contagious diseases with which such a people are so poorly prepared to contend. In May, 1853, the small-pox was introduced at Honolulu; and though every effort was made to prevent its extending, it spread rapidly on the Island of Oahu and in some other portions of the group. At Honolulu, 500 members of the first church, one-fifth of the whole, and 400 members of the second church, one third of the whole, fell before the destroyer; and at Ewa nearly one half of the church, of about 800 members, and more than 1,200 in all, out of a population of about 2,800, were swept away, and society was almost disorganized. At other islands, however, the disease was far less fatal.

The main building of the Hilo boarding school has been consumed by fire, with nearly all its furniture, and the books, maps, &c., of the school, and much of the clothing of the pupils. Much sympathy was at once manifested, both by natives and foreigners; mats, cloth and clothes were sent in; a temporary building was soon erected; the school was kept together; and subscriptions were immediately started for the erection of a permanent building, of less combustible materials than the thatched edifice which was destroyed. A grant is expected from the government for this purpose. All seem to feel that the school, which has accomplished great good, must be continued and put on a better footing than before. Letters from the Islands speak of mercies as well as judgments. The Panahou school, which has received a charter as a college, has been visited with the influences of the Holy Spirit, as have some of the churches; but as the general report has not come to hand, full statistics cannot be given. The churches manifest, as heretofore, a very commendable liberality in efforts to sustain their own religious institutions, and in contributions for missionary and other benevolent purposes. The missionaries have still much to try their Christian faith; but there is evidence of progress in the slow rising of the people, under the influence of the gospel, from the deep degradation of their former state.

CHOCTAW MISSION.

In reviewing the efforts of the Board in behalf of the North American Indians, during the past year, we find that the Choctaw Mission has had its joys and its sorrows. The Lord has been pleased to bless the preaching of his Word; and more than one hundred persons have been admitted to Christian fellowship for the first time. Contributions made to foreign missions by the churches amount to $425; and $659 are known to have gone into other channels of benevolence. It gives the Committee much pleasure to announce the passage of a law by the legislature of Texas, prohibiting the sale of intoxicating liquors to the red man. If Arkansas could be induced to take the same step, the prospects of thousands of Indians would become far more bright and hopeful. The Choctaw government appears to be vigilant and faithful in executing its prohibitory law; and it is the testimony of the mission that intemperance is decreasing. "In all the region of country where I labor," says Mr. Kingsbury, "there is very little drinking." Some of the Choctaws, however, repair to the whiskey cabins of Arkansas. "This is a striking spectacle," writes Mr. Byington; "an Indian going out of his own country to get drunk!" In agriculture and domestic comfort, moreover, the Choctaws are making constant advances.

Four boarding-schools and four day-schools have been in operation since the last annual report; and all have enjoyed a good degree of prosperity. The average number of pupils is about two hundred and fifty. An interesting work of grace has cheered the hearts of our friends at Pine Ridge. "We have never before seen among Choctaw children," Mr. Kingsbury writes, "such a deep sense of sin, with such mourning and bitterness on account of it. There have been repeated instances when our pupils desired to be excused from going to their meals, saying that they wished to spend the time in prayer, and that they did not wish to eat."

It is with regret that the Committee announce the passage of two laws by the last Choctaw Council, one prohibiting the instruction of slaves or their children at any school or academy by any person connected therewith, and the other directing the superintendent and trustees of schools to endeavor to effect the removal of any abolitionists, or other persons holding fanatical sentiments, which, in their opinion, shall be dangerous to the public peace or safety. These statutes were not called for by the nation. They were passed, it is understood, just at the close of the session, without the knowledge of the missionaries, with little or no discussion. Whether they will be allowed to remain unrepealed, is uncertain. The Committee decided at once that they could not carry on their boarding-schools on this new basis; and they have written to the Choctaw Council, setting forth their views.

CHEROKEE MISSION.

Last autumn Rev. M. Palmer, M.D., was requested to visit the Cherokee Mission for a few months, and engage in such labors as should promise to be most advantageous to the people. Having been a missionary in this field many years ago, he received a cordial welcome; and a salutary impression seems to have been made by his preaching. He represents the Cherokees as advancing rapidly in numbers, wealth, intelligence, and civilization. The evils which have appeared so formidable of late, he believes to be diminishing. He thinks, however, that the Indians are becoming divided into two parties, the "mixed bloods" and the "full Cherokees," the former about one third of the whole. And it would seem that the two classes are gradually clustering together in different parts of the nation, on the principle of elective affinity. Their frequent removals tend to hasten this result. It will be supposed, of course, that jealousies and heart-burnings are not wanting. Dr. Palmer thinks that the missionaries of the Board "have been mainly instrumental in elevating the nation to what it now is."

Only five persons have made a public avowal of their faith in the Saviour during the year under review. The Committee have hoped that the set time to favor these churches would soon come; but the blessing still tarries. There are a few candidates for the privileges of discipleship; and the attendance in the house of God is encouraging, particularly at Park Hill, where a new edifice has been set apart as a house of worship. The day-schools, taught at the four stations, are efficient and successful. The one at Fairfield has become unusually large and interesting. The issues of the press are Cherokee Hymns, fourth edition, the Cherokee Primer, and the Cherokee Almanac, a very useful publication. The book of Genesis is in hand.

THE DAKOTAS.

In consequence of the removal of the Dakotas from lands ceded by them to the United States in 1851, two stations reported last year, Red Wing and Prairieville, have been abandoned; and the brethren laboring there having become home missionaries, preach the Gospel to the white population which takes the place of the retreating aborigines. Dr. Williamson and Mr. Riggs will direct their attention more especially to the Wahpetons, the most promising band of the tribe; and the Committee can not but indulge the hope that a brighter day is at hand. Lac-qui-parle has been relinquished as a station, that the efforts of the mission may be concentrated upon Yellow Medicine and its vicinity, it being supposed that most of the Indians at the former place, if not all, will follow their missionaries.

The new station at Yellow Medicine, mentioned for the first time last year, has had as much success as could have been expected. In May last, a church was organized, the membership of which is now seventeen, and all but five being Indians. The number of persons who assemble to hear the Word is gradually increasing. Owing to the scarcity of food, the school has been closed during a part of the year; for more than six months, however, the average attendance exceeded twenty.

Before Lac-qui-parle was abandoned, in March last, the dwelling of Mr. Riggs was burnt to the ground. Another building, heretofore occupied by a mission family, a stable, and a considerable amount of personal property, shared the same fate. Some of the Indians did what they could to supply the wants of the afflicted household; and the friends of missions, near and distant, were "forward" to render their assistance. Two Dakotas have joined the church by profession; and two suspended members have been restored. For three months prior to the fire, a Dakota school was taught, the number of learners being quite large. The English school was arrested by the same catastrophe.

THE OJIBWAS.

The operations of the Board among the Ojibwas on Lake Superior are more and more hopeful. During a large payment of money and goods at La Pointe last fall, there was less of intemperance and disorder than usual; while there was more than the ordinary interest in the services of the sanctuary. Meetings were held almost every evening; and many of the pagan Indians became frequent hearers of the Word. The Sabbaths were particularly solemn; and on one of them an interesting orphan girl was admitted to the fellowship of the saints. To the Indian Agent and his Secretary the sobriety and quiet which prevailed are mainly to be ascribed.

The Indians at Bad River have never been more friendly and industrious than during the period under review; nor have they shown at any time greater readiness to listen to the truths of the Gospel. A number of them, including three chiefs, have joined the Christian party, and taken the name of "praying Indians." A few of these are regarded as sincere inquirers. Mr. Wheeler has seen but one Ojibwa in a state of intoxication at Bad

servant. The spirit of a *dictator* flashed out from his eye, curled upon his lip, and mingled its cold irony in every tone of his voice and every gesture of his body. His manner as well as his language furnished a practical illustration of the possibility of reversing the natural order of master and servant, of representative and constituent, in a free government.

"We do not sanction the disturbances which compelled Mr. Douglas to relinquish the effort to be heard. We are sorry that our citizens who were present did not submit in silence to the slanders they were subjected to, relying on their cause, and confident in the inability of *such* opposition to injure it."

The *Democratic Press* should not be surprised at the insolence of manner now assumed by the senator of the State of Illinois toward his constituents. It is a part of the *policy*, as intimated in Cushing's letter, pledging *the administration* "to crush out" the spirit of insubordination to the slave power that rules us. He would have been untrue to the cause he has espoused if he had assumed any other manner. Mr. Webster himself put on similar airs in enforcing the claims of the fugitive-slave bill for unqualified submission, as at Syracuse and elsewhere, in the summer of 1851.

The Congregational Herald describes the scene in a bold and graphic manner, and we give place to the account, because of the *notoriety* of the affair, and the importance it is likely to assume in political history. It is needful, also, to repress all attempts of the *Journal of Commerce, New-York Herald*, and other Douglas papers, to make capital for their little idol senator, or their great idol institution, by holding them up as the victims of *persecution!*

"There were rumors, and not unwarranted fears, that he and his partisans would resort to brute force, if necessary, for the purpose of accomplishing the passage of resolutions which should exculpate the guilty man from all the charges brought against him. So deep and determined, however, was the feeling of our citizens, that no threats of violence were sufficient to deter them from facing their recreant senator on the first occasion that offered. The tokens of this might have been seen through the entire day of Friday, in the earnest looks and words of many a group gathered by chance at some door or street corner, in the flex or reflex of busy life. They might have been seen and heard in the flags drooping at half-mast from the long line of shipping crowding the river for miles, and in the solemn tolling of the bells on churches and halls. They were unmistakeable when, ere the shades of evening had fallen upon the city, hundreds and thousands began to turn their footsteps in the direction of Market Hall, and when, the hall itself being quite too small, the large area in front was soon occupied by a great concourse, embracing the best of our citizens. Such an array of respectability and moral power banished at once all thought and even possibility of violence on the part of Douglas and his supporters. Vice and crime, rowdyism and violence, cowered at once before such an array of moral force.

"Mr. Douglas appeared on the platform, and, at first, was listened to with great attention. It was not long, however, before his defiant and demagogical manner caused the hitherto suppressed indignation of the people to break forth, and from that time the meeting was one continual expression of reprobation, until the traitorous senator, his face flushed with shame and indignation, was compelled to give up the stand and retire. The rebuke of his treachery was spontaneous and overwhelming. All his brazen effrontery and pertinacious obstinacy were not sufficient to meet it. He bowed under it and went down before the waves of an indignant popular opinion and popular feeling. That power which Mr. Webster once declared to be greater than the thunder or the earthquake, smote the base betrayer of freedom, the second Arnold, and he fell.

"We rejoice to chronicle this result. It gives us new confidence in the worth of the people, and new hope for the perpetuity of our civil institutions, when a traitor and a demagogue is thus disowned and punished in his stronghold. We trust it will prove a lesson of rebuke to other and lesser triflers with justice and with the pledges of solemn compacts, and that it will inspire the people largely and widely with a new determination to think for themselves, and to hold their servants to a rigid account for the discharge of the trusts assigned them."—*Cong. Herald.*

In striking contrast with this result is the experience of Mr. Giddings, who, a few evenings afterward, addressed an immense assemblage, on the same spot, for nearly two hours, and was listened to with the most profound and respectful attention, and then had to make another speech at his lodgings before he could retire.

THE FLEECY CLOUD.

BY WILLIAM CARROLL.

It brings to earth the genial rain,
And renovates the fields again;
A blessing here to nature given,
A mission with a smile from heaven.

The rolling cloud, so fleecy white,
Which on the mountain lies,
Now climbs its bold and lofty height
To join the glowing skies!
Its tribute glistening on the hills,
And singing in a thousand rills,
Teaching the living to prolong
With grateful hearts, a kindred song.

It floats on high, it flies away,
As with a mission blest;
Returning to the God of day,
From earth, its place of rest,
Teaching the doubtful to depend
On God, as an enduring friend.

It rises still with heavenly hue,
With gorgeous tint it greets anew
The mount, the hill, the vale which sings,
Arrayed in glory, 'neath its wings;
Rejoicing while to earth is given
The golden beams which smile from heaven!
Teaching the sons of earth to share
Its bounty, with eternal prayer.

Literary Record.

ALEXANDER.—"Christ and Christianity. A vindication of the Divine Authority of the Christian Religion, founded on the Historical Verity of the Life of Christ." By William Lindsay Alexander, D.D. Published by Carlton & Phillips, 200 Mulberry-street. 12mo, pp. 314. It is worthy of notice that such a review of Strauss, and other theological writers, by the distinguished living leader of the Congregationalists of Scotland, is reprinted in America, at the Methodist Book-Room.

CUMMING.—"Is Christianity from God? or, a Manual of Bible Evidence for the People." By Rev. John Cumming, D.D., of London; with an Introduction by Rev. Theodore Frelinghuysen. Published by M. W. Dodd. 12mo, pp. 276.

TALES.—"Memories of a Grandmother. By a Lady of Massachusetts." Gould & Lincoln, Boston; and Shelton, Lamport & Blakeman, New-York.

"Isabel Carrollton; or, Personal Retrospect. By Keller Glen." Published by Phillips, Sampson & Co., Boston; and J. C. Derby, New-York. Sold by Evans & Dickerson. 12mo, pp. 340.

"Laconia; or, Legends of the White Mountains and Merry-Meeting Bay. By an Old Mountaineer." B. B. Mussey & Co., publishers, Boston. Sold by Mason Brothers. 12mo, pp. 489.

HOOKER.—"Human Physiology; designed for Colleges and the Higher Classes in Schools, and for General Readers." By Worthington Hooker, M.D., Professor of the Theory and Practice of Medicine in Yale College, and author of "Physician and Patient." 12mo, pp. 389. Published by Farmer, Brace & Co., No. 4 Courtlandt-street, successors to Pratt, Woodford & Co. It is gratifying to be able to announce a work on physiology from a scientific physician, who is actually engaged in his profession, and free from the suspicion of Empiricism.

CATALOGUE.—Ivison & Phinney, 176 Fulton-street, have issued a descriptive catalogue of the books they publish or sell; with a note to the effect, that books will be sent "Pre-paid to any Address."

ARITHMETIC.—Day & Thompson's series. "Arithmetical Analysis; or, Higher Mental Arithmetic for Advanced Classes." By James B. Thompson, LL.D., author of Arithmetical Works, and editor of Day's School Algebra. 12mo, pp. 192. Ivison & Phinney, publishers.

PRESBYTERIAN BOARD OF PUBLICATION.—We have a bundle of books from Philadelphia, all well printed and bound.

1. "A Series of Tracts on the Doctrines, Order, and Polity of the Presbyterian Church in the United States of America, embracing several on Practical Subjects. Vol. VIII." Contains 29 tracts. 12mo, pp. 137-165.

2. "Letters of the Madial, and Visits to their Prisons. By the Misses Senhouse." 12mo, pp. 166; with portraits of Francisco and Rosa Madial.

3. "The Pictorial Second Book; or, Pleasant Reading for the Young. By Cousin Mary." 16mo, pp. 107.

4. "The Captives of Abb's Valley, a Legend of Frontier Life. By a Son of Mary Moore." 18mo, pp. 169.

5. "Dorcas, a Model Female Portrait, selected from the Writings of Cox and Jay." 18mo, pp. 108.

6. "Thoughts on the Resurrection of the Body. By a Layman." 18mo, pp. 29.

KRUMMACHER.—"The Parables of Frederick Adolphus Krummacher, with 26 illustrations. Published by Lindsay & Blakiston, Philadelphia, and sold by J. C. Derby." Large 8vo, elegant.

LOWELL MASON.—"The Hallelujah; a Book for the Service of Song in the House of God, containing Tunes, Chaunts, and Anthems, both for the Choir and the Congregation; to which is prefixed, The Singing School, a Manual for Classes," etc. By Lowell Mason. Published by Mason Brothers, New-York; and B. B. Mussey, Boston. Music 8vo, pp. 368.

DICKENS.—The American edition of "Household Words," a Journal conducted by Charles Dickens. Is published by T. L. M'Elrath & Co., 17 Spruce-street.

SUNDAY-SCHOOLS.—"Irish Amy." Published by the American Sunday-School Union, Philadelphia. Geo. S. Scofield, agent, 147 Nassau-street, New-York. 18mo, pp. 312, with cuts.

THE QUARTERLIES.

"The Presbyterian Quarterly Review," the organ of the New-School, is published by W. P. Hazard, Philadelphia, and M. W. Dodd, New-York, copy-righted to the editor, Rev. B. J. Wallace. Terms, $3 a year, or $5 for two years. The September issue, No. X., is the first we have seen, and has five articles; a review of Nott and Gliddon's "Types of Mankind," by Dr. Lyman Coleman; an essay on "Present Views of the Atonement." Mr. R. S. Storrs Dickinson's "Recollections of Erskine Mason, D.D.;" the late Dr. William Hill's "Sketch of Rev. James Turner," and a full resurvey of "The General Assembly of 1854." Also, about 20 pages of "Notices of New Books." One is of "Dr. E. K. Kane's Narrative of the U. S. Grinnell Arctic Expedition in search of Sir John Franklin."

"This book has a strange fascination. The slumberous ice-bergs, the pack, the seals, stout Sir John Ross, Upernavik, the hammocks and floes, all become a part of one's consciousness, as if we had made the voyage ourselves. The book is certainly not faultless. There is rather too much display of science, too many unusual words, the detail of similar occurrences too minute; and yet so attractive is it that we are inclined to think Dr. Kane not only a brave and enterprising person, but something very like a man of genius. If any one should ask us whether he should read the Grinnell Expedition, we should reply, 'By all means.' If any body can find Sir John Franklin, we are inclined to back Dr. Kane."

It would have been more creditable to have said these things with less hesitancy. It betrays feebleness of judgment.

"The British and Foreign Medico-Chirurgical Review" is republished in New-York by S. S. and W. Wood, 261 Pearl street, at $3 per annum.

The forthcoming number of the "New-York Quarterly Review," published by C. B. Norton, will have, among other articles, an extended review of the late publications on the "Plurality of Worlds," taking ground strongly in favor of the unity of the world.

L. Scott & Co.'s reprint of the "North British Review," for August, has a fine article on Vinet, one on Hugh Miller, on early English history, on books for children, on Dante, on Greece during the Macedonian period, on Mat. Arnold's poems, on Sir Roderick Murchison, and the present and past morality of British statesmen. Sir Roderick Murchison wrote in 1841 concerning Russia:

"Mr. Bremner confesses openly that, having entered the country imbued with prejudices, he left it with a high respect for the people, and with changed views regarding their government. We did not carry with us the prepossessions of which he got rid, but we heartily concur in his closing hope that Russia and England may long continue united by a friendship which has hitherto stood firm under many rude assaults, and which is alike honorable and advantageous to the two greatest empires in the world."

The North British comments thus on the above passage:

"This Christian and pacific wish has, alas! been sadly disappointed. The friend and ally of England has been placed in the position of its bitterest enemy. A Christian monarch, in defence of Christian rights, has been suddenly denounced as a fiend; and, as in private quarrels, every virtue is overlooked, every defect aggravated, and every vice and crime imputed to a sovereign who was yesterday our friend. Under such circumstances a frantic people has hurried the nation into war, the results of which no prophetic eye can foresee. But judging from the experience of the past, we have no hesitation in predicting, whatever be the results of the struggle, that when England's treasure has been spent, and England's blood shed, the wisdom of Lord Aberdeen will, when too late, be understood and appreciated. . . . The philosophers of England will be the last to join in the vulgar attacks upon a sovereign who has been the greatest benefactor, among European princes, to science and scientific men."

We know no other British journal that has spoken so plainly, this year, against the war.

Religious Intelligence.

MERIDEN.—Rev. A. A. Stevens was dismissed from the Centre Congregational church and society of Meriden, Connecticut, September 11, 1854. The council deeply regret the existing state of health of Brother Stevens, which has rendered necessary a dissolution of the pastoral relation that has so long and happily existed. They learn with satisfaction of the strong feelings of attachment and the manifest kindness exhibited by the church and society to their pastor, in health and sickness, and entertain a high sense of the worth of Bro. Stevens, as a man of intelligence, ability, and deep spirituality, and as combining many excellent characteristics for a minister of Christ.—COM.

INSTALLATION AT WEST AMESBURY, MASS.—Rev. Leander Thompson was installed pastor of the Congregational church in West Amesbury, Mass., on the 20th inst. Sermon by Rev. Samuel Wolcott, of Providence, R. I.; charge to the pastor by Rev. Dr. Dana; right hand of fellowship by Rev. Thomas Laurie; charge to the people by Rev. Albert Paine, the late pastor.

DEPARTURE OF MISSIONARIES.—A most interesting missionary band, numbering seven in all, sailed from Boston on Tuesday, the 5th inst., to join the Lodiana station of the Presbyterian Board in Northern India. They were Rev. Messrs. Newton and Barnes, with their wives; Rev. Mr. Leavitt, Miss Newton, and Miss Jamieson.

Mr. and Mrs. Newton are veterans in the service, having first entered this field nearly twenty years ago. Two years since, they revisited their native shores, in hopes of reëstablishing their health, which was well nigh completely broken by their protracted toils in an unfriendly climate. Their brief stay in this country has, we have reason to believe, been serviceable to others as well as to themselves, by the missionary intelligence which they have contributed to spread, and by the increased zeal in this work which they have labored to awaken. Although Mr. Newton's health is but partially restored, he steadfastly resisted all efforts to persuade him to continue here with his kindred, and goes now to spend his remaining days in the work to which he has devoted his life. His daughter, too, has attached herself to the same self denying and glorious work, and after having received her education in this country, goes now with her parents as a teacher, under the direction of the Board. The same is true of Miss Jamieson, whose parents are now in India, belonging to the same mission with Mr. and Mrs. Newton.—*Presbyterian.*

MISSIONARY MEETING.—A farewell missionary meeting of more than ordinary interest was held in the First Presbyterian church (Dr. Phillips') on Sabbath evening, the 3d September, in connection with the departure of a large company of missionaries about to sail for Northern India under the direction of the Presbyterian Board of Foreign Missions.

Mr. and Mrs. Barnes are from Kentucky, Mr. B. being the son of Rev. Dr. Barnes, a respected minister of the Presbyterian church of that State. Mr. Leavitt is from Ohio, and is the son of Hon. Judge Leavitt, of the District Court of the United States. Judge Leavitt and wife, Dr. Beattie, of Steubenville, Ohio, and other friends of the missionaries, from a distance, were present at the meeting.—*N. Y. Observer.*

ORDINATION.—At a meeting of the Presbytery of Steubenville, on the 9th of August, Mr. Edward H. Leavitt was ordained as an evangelist, with a view to his laboring in Northern India. Rev. Richard Brown presided. The sermon was preached by Dr. Beattie, and the charge delivered by Rev. H. G. Comingo. Mr. Leavitt's father, Hon. Judge Leavitt, and an elder brother, now in the ministry, were among the number who laid hands on him. He sailed from Boston on the 4th inst. for his mission station.—*Presb. Herald.*

A correspondent of the *Presbyterian*, writing from Steubenville, gives additional particulars of the ordination, and the departure of the missionary from his early home:

Mr. Leavitt was ordained in the First Church in Steubenville, on the very spot where his parents, a score or more years before, had dedicated him to God in the ordinance of baptism, and on the very spot where, years since, he stood with others to take the vows of God upon him. Much interest was felt in the services by the community, in which he was universally known and loved; a large audience, densely filling the entire church, waited with patience and profound and melting interest throughout the long and solemn exercises. We have great reason to hope that the effect will long be marked in our deeply-interested community, by a more general and heartfelt concern, and a more tender compassion, and a more energetic action on behalf of the whitening harvests of the heathen world. In the progress of our missions abroad, it has seldom occurred that our Church has had in her offer a young man of such promise and preaching talents. Of these I may freely speak, as he will have embarked before this communication will see the light.

On the evening of the last Sabbath of August, Mr. Leavitt preached his last sermon to the congregation of which, from his infancy, he had formed a part. As it was generally understood that this would be the last opportunity his numerous friends would have of seeing and hearing him before his embarkation, a very large audience assembled, and listened with deep interest to an eloquent and impressive discourse. After the sermon, a brief farewell exercise was held, consisting of missionary hymns, remarks by Mr. Leavitt, and a brief address by the pastor to the young brother now taking his final leave, and to the congregation, and special prayer to Almighty God that he would sustain the parents of the missionary in the struggle between natural affection and the faith which bid them freely to give up even a well-beloved son to go far hence to the Gentiles at God's command.

PROFESSOR HOTCHKISS.—This esteemed brother has just returned from a tour of several months in Europe, whither he went for professional improvement, in fine health and spirits, prepared to enter with freshness and vigor upon his duties as Professor of Ecclesiastical History, to which he was some time since appointed in the Rochester Theological Seminary. He will be a valuable acquisition to the Faculty.

The institution will open on Thursday, 14th inst., with a strong force of instruction, and, we are informed, with the prospect of a fine increase of students.—*N. Y. Recorder.*

LANSING, MICH.—Rev. W. W. Atterbury leaves Lansing, after five and a half years of missionary labor, very happily passed. The village had just sprung into existence, in the midst of a forest, and gathered to itself a heterogeneous community; a church of four members was first organized, and a carpenter's shop was the place of worship. The weekly prayer-meeting, monthly concert, and Sabbath-school were at once commenced, and have never failed; slow but steady progress has been made in the church, and seasons of precious revival have been enjoyed; a beautiful house of worship has been erected, and churches of other denominations have grown up around; the influence on the surrounding country has been happy in promoting the maintenance of divine ordinances, and increasing the desire for the means of grace and the best style of preaching. Though the church is not quite self-sustaining, it can not be long dependent.

AMERICAN INFLUENCE.—An English correspondent of one of our exchanges writes as follows:

For my own part, nothing in connection with the United States has struck me more forcibly than their powerful *reflex influence* upon Europe. Intangible as the meteorology of public opinion in general is, there are results viaible and palpable enough. With Bremen close at our doors, the mission there is yours. You were before our Mission Committee in China. The ground won for Protestantism in Turkey was carried by Americans; and the same, I believe, may be said for the Eastern Peninsula of India. And while I look with deep and mournful interest to the condition of Sweden and Norway, I cannot but feel that they are far more likely to be reached by you than by us.

METHODIST ENTERPRISE.—New-Mexico, with an area of 210,774 square miles, and a mixed population of barbarous Catholics of 61,547, where Popery has utterly failed, is now open to the labors of Protestant missionaries. Here is a field where many may enter and labor, and there is scarcely any place where there is more need for reformation in respect to morals and intellectual culture.

Nor must we omit the territory of Utah, Mormon though it be. We have, months since, contended that at least two missionaries should be sent there, who could contend against Mormonism. This system can not stand long. There must now be *many* dissenters from the system among its former adherents. The wife of Joe Smith never believed the delusion, and is not now a Mormon. There must be many there now of similar character; and liberty of conscience must be maintained there. Hence, we urge that our missionaries should be on the spot without delay.—*West. Chr. Advocate.*

IOWA EPISCOPATE.—It is with great satisfaction that we record the fact of the official consent of a majority of our Standing Committees to the consecration of Dr. Lee. It is not merely in the acquisition to that young but important diocese of its bishop-elect that the church has cause to rejoice. True it is that Dr. Lee combines, in rare union, the soundness of judgment, the manly robustness of moral and theological tone, the earnest piety, and the innocency of life which are so much needed in the high office he is called to fill, and which, in this case, but recently have received a crowning testimonial in the declaration of the protesting minority of the electing convention, that should the election go over again, he would obtain the votes which were at first withheld.—*Epis. Recorder.*

ORDINATION.—Ordained in Enosburgh, August 31, Mr. Henry W Adams, of East-Windsor Theological Seminary, an accepted missionary of the American Board, and Mr. Ariel A. Baker, of Andover Theological Seminary, engaged as a missionary to California, under the American Home Missionary Society; both members of the church in Enosburgh. Sermon by Rev. Mr. Boutelle; Prayer of consecration by Rev. E. W. Kellogg; Charge by Rev. Wm. Clark; Right Hand of Fellowship by Rev. C. H. Kent, pastor of the church.

MINISTERIAL SUPPORT.—A respectable member of the Pittsburg Conference, says the *Pittsburg Advocate*, who has filled some of the most important stations in it, and who located at the last conference held in this city, writes to us, in a private communication, as follows: "I am not certain yet where I shall go, or what I shall do. I located because of inadequate support and, I wrote to Bishops Simpson and Morris that I would take work anywhere that I might be wanted, if it were healthy, and my family could be supported. The last two years in ——, (a prominent station,) I sold my watch, saddle, bridle, etc., part of my library, lived close, and came away more than $100 in debt. I do not feel that I am called, under such circumstances, to give my time to the church."

GRANDE LIGNE MISSION.—During the first five years of its existence, this mission numbered only one missionary and two teachers. Within the second five years, three other ministers engaged in the work, two of whom were fruits of the mission. There are now in service six ordained ministers, two licentiates, ten teachers, and three colporteurs. There are four churches, into which 370 converted Canadians have been received; and, notwithstanding the losses occasioned by death, exclusion, and emigration to the United States, the number embraced in them is now 200. Many others have been brought to a saving knowledge of Christ, and as many as 1000 have abandoned the errors of popery, and come under the influence of the Gospel.—*N. Y. Rec.*

MORAVIAN.—A small chapel, erected by the Moravian brethren in Brooklyn, on Jay street, near Myrtle Avenue, was dedicated on the 10th inst. The services were conducted by Rev. J. C. Jacobson, of Pennsylvania, who introduced to the assembly the minister of the new church, Rev. J. F. Kummer, of Bethlehem, Pa., for many years past a missionary in the West Indies. The chapel is designed only for temporary accommodation, until a more commodious one shall be erected.

NEW-YORK UNIVERSITY.—The liberation of the university from its debts, and the improvement of the buildings, furnished the occasion of a celebration on Monday evening last. The mayor presided, and Rev. Drs. Ferris, (Chancellor,) Skinner, Hutton, and Cox, took part in the exercises. It was justly the occasion of congratulations and rejoicings.

REMOVAL.—Rev. E. F. Chester has given up the charge of the churches of Rock Run and Yellow Creek, near Freeport, Ill., and removed to Spring Harbor, Jackson county, Mich., to take charge of an institution of learning located in that place.

A NEW TITLE.—The editor of a western paper proposes the adoption of a new degree, namely, D.D. D.—Doctor of Divinity Declined. This we think an excellent idea, for since it has become known that the best way to gain celebrity from a *Doctorate* is to publicly reject it, the number of such rejections is rapidly multiplying. This new title will be just the thing for such characters.—*Telescope.*

HOLLAND PATENT.—On the 5th inst., Rev. Albert H. Corliss was installed by the Presbytery of Utica, as pastor of the church and congregation of Holland Patent. Introductory exercises by Rev. E. E. Goodrich, of Utica. Sermon by Rev. E. C. Pritchett, of Adams, from Zachariah 12: 5.

REVIVAL.—A very interesting revival of religion is in progress in both of the Methodist Episcopal churches of this city. In the M. E. church north, it has been in progress for about three weeks, during which time thirty-one have professed conversion. In the other church it has been in progress about ten days, with nineteen converts. Both, we are happy to learn, have the promise of a long and gracious season.—*Alexandria (Va.) Sentinel.*

KAW-MENDI.—Mr. Thompson, who has charge of the church at Kaw-Mendi, reports a deeply interesting work of grace in progress there at the time he wrote. Their meetings for preaching and for prayer were numerously attended. The members of the church appeared much more than usually earnest in their desire to know and do all the will of God, and to secure for others an interest in the great salvation. Many of the impenitent manifested conviction for sin, and quite a number professed conversion, and applied for admission to the mission-church. Mr. T. says he never before had such clear and definite views of the truth that Christ died for every man, as when preaching to the people from I Peter 1: 18, 19. The occasion was one of much more than usual interest. He adds—"God affected my own heart, and fitted me to speak simply. Give God the praise. It was a solemn time, while Christ crucified for each one of them was held up before them. God bless the truth."

CONGREGATIONAL LIBRARIES.—The *American Congregational Union* is making an effort which, if successful, will do much good directly and indirectly for a long time to come. They propose to raise a permanent fund of at least $12,000, the income of which is to be expended in assisting Congregational churches to establish libraries for their pastors. It is an important feature in the plan that no sum exceeding $50 is to be appropriated to any one church in one year, and that no sum shall be appropriated to any church until at least an equal amount has been raised by that church to be expended at the same time for the same purpose. One gentleman is understood to have pledged himself conditionally to the amount of $5000. The trustees of the Union will be empowered to procure books for libraries, purchasing them at wholesale, and distributing them at cost. In isolated cases, churches have already established such libraries, but this will open the way for founding many of them. The idea having become public property, other denominations will be very likely to endorse and adopt this plan of doing good. It is a wonder that it was never thought of before.—*N. Y. Obs.*

REV. DR. DEEMS.—We learn from a recent number of the *New-Orleans Christian Advocate* that this talented and beloved minister has been elected to the Presidency of Centenary College, Louisiana. This position is thought by the editor of the *Advocate* to be unequaled in its kind in the South for its opportunity of wielding a moral influence, and he says, "The election of Dr. Deems gives large and general satisfaction."

SABBATH-SCHOOLS.—In New-Hampshire, of the 90,000 children between the ages of 4 and 21, not more than 30,000 are connected with any Sabbath-school. This surely indicates that a great work is to be done, if the children and youth of New-Hampshire are to receive the needed moral and religious instruction.

LAKE SUPERIOR.—The Presbytery of Erie, on the 29th ult., ordained Mr. James Irvine Smith as an evangelist, with a view to his laboring in the copper regions of Lake Superior.

DOD.—Rev. C. S. Dod having resigned his pastoral charge at Holly Springs, Mississippi, and accepted the Presidency of West Tennessee College, his post-office will be Jackson, Tennessee.

EWING.—Rev. C. H. Ewing, of Cape Island, New-Jersey, has declined the call recently tendered him by the Presbyterian church in Princess Anne, Maryland.

BETHLEHEM.—At a special meeting of the Presbytery of North River, the congregation of Bethlehem, at their own request, was taken under the care of the Presbytery, and Rev. Robert H. Beattie was received as a member of the presbytery from the Presbytery of Albany.

NEW-ORLEANS.—*The Creole* states that "the New-Orleans Bible-House, an elegant building on Camp street, is now nearly completed. It is expected that it will be ready for occupation in the Fall. This, and the Publication-House nearly paid for, will stand as evidences of the earnestness of the friends of Protestant Christianity in New-Orleans, and be rallying-points of Christian effort."

OLD-SCHOOL AND NEW-SCHOOL.—The present strength of the New and Old School bodies of the Presbyterian Church, as drawn from their reports just published, is as follow: Presbyteries, N. S., 108; O. S., 146. Ministers, N. S., 1562; O. S., 2203. Churches, N. S., 1661; O. S., 2976. Communicants, N. S., 141,447; O. S., 225,404.

MCCLUNG.—Rev. J. A. McClung has reversed his decision to leave his pastoral charge and accept the Presidency of Hanover College. He has resigned the Presidency, and remains with his church at Indianapolis.

AMERICAN BIBLE UNION.—The anniversary of this body is announced as to commence on Thursday, Oct. 5, at the First Baptist church in this city. The speakers named are Rev. Dr. Cone, Rev. C. C. Conner, of Tennessee; Elder D. S. Burnett, of Cincinnati; Rev. J. M. Pendleton, of Kentucky; Rev. Dr. Baker, of Williamsburg; Charles S. Bryant, Esq., of Cincinnati, and Rev. H. J. Eddy, of this city.

PRACTICAL QUESTIONS.—The *Presbyterian of the West*, in noticing the statistics published in the Appendix to the Minutes of the General Assembly, asks the following questions, which deserve to be pondered: "Can that be a zealous minister who allows a long row of blanks to appear after his name, year after year? When we see it for a single year, we think it was perhaps through illness, or some preventing Providence; when it occurs for a series of years, we fear the fault is in the minister. Has any man so little interest that he urges no collections; or so little influence that his urgings can not secure any?"

GOOD NEWS FROM A FAR COUNTRY.—"I suffered shipwreck," writes a sailor in Sweden to Pastor Hedstrom in New-York, "and while I was for many days and nights in the deep, I had an opportunity to preach to my ship-mates, who were in earnest then to hear about Jesus Christ, however careless they had been before." He also writes that the account of his conversion and happy experience had awakened so great an interest among his countrymen that he could not tear himself away from them. In this state of things he seeks advice from his pastor to govern him in determining his further and future action. It is observable that wherever the Gospel seed is carried by the converts of the Bethel-Ship, it is taking root, whether in Norway, Sweden, Finland, Russia, or California. From all these countries we have heard of its taking root, and bringing forth fruit to the glory of God.

ROMISH PRIESTS IN IRELAND.—According to Rev. R. Bickersteth, there were, about six years ago, upward of 5000 priests in Ireland; last year, as appeared from a return, there were only 2366.

Domestic Summary.

MINNESOTA.—A thorough-going Freesoil and Maine Law paper will be commenced at St. Anthony's, the 1st of Oct., called the *Minnesota Republican*. It will start under good auspices, and will undoubtedly make its mark in the Territory. It will be edited by Rev. C. G. Ames, of the Free Baptist Church. You must of course exchange. You will then find how much of a reform spirit there is in the "New England of the West."

WHIG CONVENTION.—The Whig Convention at Syracuse Wednesday evening nominated MYRON H. CLARK, of Ontario, at present a member of the State Senate, for Governor of New-York; HENRY J. RAYMOND, of New-York, for Lieutenant-Governor; HENRY FITZHUGH, of Oswego, for Canal Commissioner; and NORWOOD BOWNE, State-Prison Inspector. The nominations were made unanimous.

CANADIAN PARTY NAMES.—The present Cabinet of Lord Elgin is styled the "Conservative-Liberal-Coalition Ministry," and their supporters in the Provincial Parliament are properly designated as the "Conservative-rouge-clear-grit Combination."

PRIESTLY GRAB.—The Irish "help" of a neighbor of ours, says the *Advent Herald*, being called on by her priest, the girl applied to her mistress to change a dollar bill, that she might give the priest a quarter toward the Church. The mistress did not have the change for the bill, but told her to let the priest change it. "And," said the girl, "if I should give it to him, not a cint of change should I git back again."

MISSOURI ON KANZAS.—The *St. Joseph* (Mo.) *Gazette* is a Democratic paper published on the western line of Missouri, and of course close to the eastern boundary of Kanzas. We find in it the following:

"Emigrants are pouring into Kanzas. Many of them, we learn, are from free States. Missourians are wide awake. Scores of them have gone and are still going into the territory. Hundreds, we learn, are going in from Arkansas and Tennessee. Most of those who are settling in Kanzas from the western free States, such as Indiana and Illinois, are in favor of making Kanzas a slave State. Kentucky, too, is turning out her due proportion of emigrants for Kanzas, all of whom are in favor of making it a slave State. *We think there is but little doubt that Kanzas will be a slave State*, while we believe Nebraska will be free."

WISCONSIN.—The young State of Wisconsin is represented to be in a highly prosperous condition. With the liberal aid of Congress, the school fund is estimated at five millions of dollars, and the revenue from it alone this year is $150,000. The State debt is limited by the Constitution to $100,000. This debt has been created by the issue of 8 per cent. bonds, $50,000, and 7 per cent. bonds, $50,000.

COAL ON RAILROADS.—The item of wood on all railroads in this part of the country is becoming very onerous, and coal, or some other description of fuel, must soon be used as a substitute. The price now paid by the New-Haven road is $8 per cord, (for Southen pine,) which is the highest ever given. We understand that it is the intention of the Company to run all the freight trains with Cumberland coal—the same that is used on nearly all the Pennsylvania and Maryland roads—at as early a day as possible. Not long since the Company ordered two powerful coal-engines, one of which is in use, doing excellent service, and the other will arrive in three weeks.

FEMALE MEDICAL PRACTITIONERS.—The fifth annual announcement of the Philadelphia Female College states that the success of those who have graduated at that institution and engaged in practice has realized the most sanguine expectations. It is stated that the receipts of several, for their first year's practice, have been over one thousand dollars, and the success of all, in this respect, has been very encouraging.

ILLINOIS.—A convention of all the citizens of the State of Illinois who are opposed to the repeal of the Missouri Compromise and to the further extension and consolidation of the slave power, and in favor of the overthrow of the existing State and national administration, which are pledged to the support of slavery, will be held on the 5th day of October, A.D. 1854, at 12 o'clock, M., at Springfield, for the organization of a party which shall put the government upon a republican tack, and secure to non-slaveholders throughout the Union their just and constitutional right and influence in the councils of the nation.

PAPER.—Our two last enlargements have *much enhanced our bills for paper, which now amount to between $40,000 and $50,000 per annum.*"—*Jour. of Com.*

The *Journal's* sheet is about one third larger than the *Daily Times*. Yet our bills for paper for the last *six months* were over $60,000. The reason for this lies in the fact that our circulation is about 35,000, while that of the *Journal* is about 6000.—*Daily Times.*

POLITICS IN CALIFORNIA.

WE extract a few paragraphs from the *California Christian Advocate*, to let our readers see how things are working in the Pacific State:

CUSTOM-HOUSE FACTION.—The officers of the Custom-House are as remote as possible from constituting an exception to the general rule, that the appointees of the Federal Government for California must be pro-slavery in politics. It matters less whether they are Whig or Democrat, than whether they are right "on the velvet question." It is sheer foolhardiness for any man to deny that the aim of the Custom-House clique, and the aim of their strong and *liberal* supporters in the older States, is to introduce slavery into a portion of this State; thereby reducing every farmer of moderate means, and every miner, and every mechanic, and every drayman, to a *caste* stigmatized with the *degradation of labor*. The nominees of this faction (for Congress) are men who have set the Constitution of the State, the law of humanity, and the sacredness of life at defiance. If they admit the comparison, the "second," Herbert, is baser than the principal, Denver.

NOMINEES OF THE WHIG PARTY.—If not fully committed to slavery, they are at least very suspicious. Shame to the obtuseness that could read the preponderating, though comparatively silent, sentiment of the State no better!

THE BRODERICK FACTION.—This "better half" (very much the better) of the invincible Democracy, renominated the present Representatives, McDougal and Latham. Both these men (we had hoped better things of one) have scandalized their State by proffering blind and unquestioning fellowship to every scheme for the propagation of slavery, so far as their public acts have come to light. Mr. Latham published sophomorean prelection in the *N. Y. Herald*, to let the world know that he would favor the *reinstitution* of slavery in Cuba, in the contingency of its being Africanized before we come into possession.

DUELLISTS.—When a Governor silently tolerated a duellist, the step showed how deep he thought the depravity of the people. When he distinguished that individual with office and honor, he evinced the growing temerity which our previous submission had emboldened. But when a great political party sets forth a duellist and a "second" as candidates for a seat in the national council, and we look calmly on and give the sanction of our suffrages, then our prostitution will be complete, and our impurity will be utter rottenness.

WHAT ARE HONEST MEN TO DO?—Vote for another class of candidates, if such are placed before the public. We do not know how you could "throw away" your vote—that only unpardonable sin in tde political catechism—more effectively than by casting it for the candidates now on the tapis. "Strike for your altars and your fires."

Fellow-citizens, let us be men, honest men. Can any permanently good fruits grow out of this ceaseless agitation? Laboring men from the South, do *you* want slavery here, to make labor a reproach, and poverty an evil more cruel than the grave? We know you would dread the weight of that intolerable incubus. Then arise in your might, and bid discordant elements be still.

The females of California have been burdened with cares heretofore unknown to them. While their labors are augmented, their accustomed conveniences and domestic helps are wanting. A few have resigned themselves to a frivolous life, till frivolity itself has grown tiresome, and they need slaves to fan the panting *ennui* of an idle, useless life. But is human nature so incorruptible in California, that they would survey with a mind at ease a *son or husband's harem of female slaves?* What, too, has become of the palpitating humanity which *apologized* for holding such property in Missouri and Louisiana? Alas for our philanthropy, it is a thing of geography, of latitude and longitude, of personal convenience and narrow expediency.

LLOYD'S.—It has been resolved at Lloyd's, by 260 votes against 35, that the rooms of Lloyd's establishment be closed at two o'clock on Saturdays, to commence on the second Saturday in August. Business has hitherto been carried on till four o'clock.

ANTIMACHUS, the poet, reading his verses, was deserted by all his hearers save Plato, to whom he said, "I shall proceed, nevertheless; *Plato is himself an audience!*"

JERRY-DAY.—The Syracuse *Chronicle* says that extensive preparations are making for the celebration of the Jerry rescue. It takes place on the 1st of October.

MASSACRE NEAR FORT LARAMIE.—The War Department has received official information from the commander of Fort Laramie, of the death of Brevet Second Lieutenant Grattan, of the sixth infantry, and twenty of the men of that post who went out to the Sioux, under his command. This unfortunate affair occurred on the 18th ult.

CANAL BREAK REPAIRED.—Boats arrived here yesterday from La Salle, and report that the break is fully repaired, and that the canal is in good navigable order.—*Chicago Trib.*

FOR FREEDOM.—*Twenty* fugitives from slavery left this city on Wednesday evening, by the Under-ground Railroad, for Canada and freedom. The stock of that corporation is rapidly rising in this market.—*Ib.*

YALE COLLEGE.—We learn that the exact number of persons just admitted to the Freshman Class is *one hundred and twenty-six*. Twenty new members have also been added to the under-graduate classes. There are others whose examination is not yet completed. It is an interesting fact for the times, that the proportion of young men from the slaveholding States is larger than heretofore—a fact which shows that the more the North respects itself and vindicates its just rights, the more the South will find that ere long their power over the Southern mind will be broken, and that a new spirit will prevail among the masses, both North and South.—*New Haven Palladium.*

MEMPHIS.—The people of Memphis decline to accept the present of the Navy Yard which Congress made them at the last session instead of giving the $13,000 appropriation, which they hoped for. The Memphians resolved that it was important for the general government to have a naval depot at that point, and it was also important to them that a certain amount of public money should be spent there annually.

DARTMOUTH

THE INDEPENDENT.

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The Independent.

NEW-YORK, SEPTEMBER 28, 1854.

AGENTS WANTED.—A few suitable men are wanted to travel for this paper in Maine, New-Hampshire, Vermont, New-York, Ohio, and Wisconsin. A liberal salary will be given. None but religious men, and such as sympathize with the paper need apply. Send testimonials and references, and address

JOSEPH H. LADD,
New-York.

SUNSHINE AND RAIN—THE TRUTH AND THE SPIRIT.

THE protracted drought of the summer has probably impressed all thoughtful and attentive minds with a keener sense of dependence upon God. The conviction of our entire helplessness, except as God supplies and strengthens us, of the certainty, the ease, and the terrible swiftness with which at any time he might cut off the race of man from the earth, as well as of the deadly silence and beauty of the agencies he might employ in accomplishing this effect—this can hardly have failed to be freshly awakened in every religious or reflective person who has watched the brilliant and withering progress of this destructive season. It does not need tempest and lightning, the throes of the earthquake rending the globe, the torrents of volcanic fire flooding cities and populous states with ruin, it does not need these established in permanence and extended universally, to depopulate the earth. A calm and shining sky would do it. The pleasant light of the daily sun, unobscured by showers, and continuing to pour its splendid radiance from an unshadowed heaven, would be the only enginery needful. It would dry up the springs; crisp, scorch, and then destroy vegetation and foliage; turn the morass into dry clay, the upland into a parched and dried crust, and bake them both to a stony sterility; it would silence the babble of brooks in the water-courses, make mighty rivers retreat to their thin channels, send every beast of field or wood howling abroad, crazed with the inward pain and fire, and sweep the earth as bare of population as is the crater of Vesuvius, or the burning coal-mine. How terrible is the power which has such a fearful effect in its reach anew every season! How beautiful and cheerful a truth it is, that all this power is governed by kindness! that infinite mercy, compassion, and love, fill the heart which controls it, and which never will use it for anything but goodness!

The spiritual analogies suggested by this season are, some of them, quite obvious, and have been generally recognized. Another which has not been so particularly noticed, will repay a moment's thought. The Truth of God is very frequently, even usually indeed, described in the Scriptures, under imagery drawn from the Light. The influence of the Divine Spirit, on the other hand, is as commonly likened to the rain, or the dew.—"I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring." "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—These are familiar and sufficient instances of these interrelated, but opposite images. They are common in the Scriptures; and the respective fitness of each to its separate purpose is self-demonstative. The Truth *is* like Light when it enters the mind, and gives the illuminating certainty of knowledge in place of the darkness of ignorance or incertitude. The Spiritual influence that emanates from God, and that touches and refreshes directly our moral nature, *is* like the Dew or the gentle Rain, falling softly upon the earth, reviving and purifying all the growths which it reaches. The mind that originates and inspires all others has selected these images; and he who thinks carefully will appreciate their propriety.

And now in the moral as in the physical world, if the Light, of the Truth, be not accompanied and made beneficent by the Dew and the Rain of the influence of God's Spirit, it will cease, ere long, to beautify and fructify the natures which it addresses; it will come to simply parch and harden them, drying up the sensibilities which are opened beneath it, and turning what might be the graces and glories of spiritual attainment into the dusty ashes and the withered stalks of mere logical conviction. The rain of Divine influence is not an ornament of Christianity, or a mere auxiliary to its highest effectiveness. It is indispensable to the *life* of it, as a power in the world. It is just as necessary to a continued spirituality of character and life, as the truth itself; and the moment it ceases to be distributed and received throughout the Church, there begins to be deadness and sterility in that Church. To talk, then, of the advances of the Truth in the world, of the illustration it is gaining from science and history, from antiquity and from invention, of the extent and the clearness with which it is preached, and the splendid power of exhibition with which it is set forth—it is boasting of that which is our chiefest danger! It is exulting in that which more than anything else imperils, and should alarm us! It is as if the farmer should point with delighted hope to the serene heavens, rejoicing in the continuance of the fervent sunshine, while the tassels of his corn are already shriveling under it, and the nutritious roots of the earth are withering in their beds; while fruits are wilting on sapless boughs, and the cattle are turning from the parched and dead herbage; and while nothing can save his fruits or his farm but copious Rains! Is there not a great deal of this folly in the Church? And when some one mourns for the absence of the manifest power of God's Spirit, are we not all too apt to take refuge in the fact, that so broadly over the earth the Gospel is now preached; that in our land it has never had so wide proclamation as it receives at this day? This may be the deadliest fact of all!

And yet, as the dry season, when the rains do terminate it, is apt to be followed by one of extraordinary fertility and vigor; the roots that have died in the ground manuring it, and occult chemical forces being developed under the broken surface by the penetrating heats, so when, after long proclamation of the truth, with clearness and with pungency, but without the renewing energy of God's Spirit, there comes at last the inspiriting quickening influence from on high, and the churches and the world feel the unwonted power, are stirred by the rushing outpour of a force delayed till prayer should gain intensity, but not till life should have died in the Church—oh, then when this comes, what beauty, what health, and what copious richness take the place of the barrenness and drought that have been! With what a glowing emphasis of speech is that so long delayed, so welcome season, called ever after 'the great Revival'! And what rich fruits, too costly and too pure for earthly harvesting, are gathered from it to God's great garner!—More than anything else we need this now; not for our Churches alone, to upbuild them, but for the development of a moral sensibility throughout our nation, now almost deadened beneath the vivid glare of prosperity; for every interest of humanity, liberty, and the Christian Religion. We need this now, and we should pray for it, "until the Spirit be poured upon us from on high; and the wilderness be a fruitful field, and the fruitful field be counted for a forest."

THE BOARD SUSTAINED.

The decision of the Board on the Choctaw Mission is received with almost universal satisfaction. In order that the bearings of that decision may be the better understood, we shall publish next week the letter of Mr. Treat, which has been the basis of action by the Prudential Committee since 1848, and which has now received the *explicit* sanction of the Board. No document so well covers the whole ground of slavery in its relation to missions and churches, or so clearly defines the principles of Christianity in their application to that institution.

We now give the decree of the Choctaw Council, and reprint the resolutions of the Board. The law passed last November by the Choctaw Council has these provisions:

"No slave, nor the children of slaves, shall be taught to read or write in, or at any school or academy in the nation, by any person whomsoever, or connected in any manner whatever, either as superintendent, missionary, teacher, farmer, matron, pupil, or otherwise, with any school or academy in the nation, under pain of dismissal from such school and removal out of the nation, in case the person offending is not a citizen of the Choctaw nation.

"It shall be the duty of the General Superintendent and Trustees of schools, to be vigilant in the performance of their functions, and promptly remove, or report to the Commissioner of Indian Affairs for removal, according to the nature of the contract between the Choctaw nation and the different boards of missions having charge of public schools and academies, any and all persons who may be connected therewith, who is or are known to be abolitionists, or who disseminate or attempt to disseminate, directly or indirectly, abolition doctrines, or any other fanatical sentiments, which, in their opinion, are dangerous to the peace and safety of the Choctaw people."

The same body also passed a joint resolution, authorizing the Trustees to propose to the various boards of missions having charge of Choctaw academies or schools, to insert in their contracts with the Choctaw nation, a clause providing for the termination of such contracts by either party, on giving six months' notice.

The resolutions of the Board are as follows:

"*Resolved*, That the Board acknowledge with gratitude to God the wisdom and fidelity with which, so far as appears from documents which have been submitted to them, the Prudential Committee are advising and directing the missionaries among the Choctaws, in conformity with the principles asserted by them in their correspondence with the missionaries, reported to the Board in 1848.

Resolved, That the decision of the Prudential Committee, with the concurrence of the missionaries, not to conduct the boarding-schools in the Choctaw nation, in conformity with the principles prescribed by the recent legislation of the Choctaw council, meets the cordial approbation of the Board.

"*Resolved*, That the commission given by Christ to his disciples, to 'go and teach all nations,' and to 'preach the Gospel to every creature,' which is the warrant of Christian missions, is to be respected and obeyed in all the operations and by all the missionaries of this Board; and that while our missionaries among the Choctaws are allowed, in fact, to preach the Gospel to all persons, of whatever complexion or condition, as they have opportunity, and to preach it in all its applications to human character and duty, they are to continue patiently in their work."

Upon the principles involved in this decision, there is no division of opinion in the Board. As we remarked last week, the Board were *unanimous* in condemning the Choctaw decree. The telegraphic reports did injustice to Dr. Adams, of this city, and others, by representing them as hostile to the action proposed by the Committee. Upon technical grounds, or for prudential reasons, one and another voted for the postponement of the resolutions; some were reluctant to commit themselves to every principle of Mr. Treat's letter; some desired further light; but there was no opposition to the principles embodied in the foregoing resolutions. Now that the resolutions are passed by so strong a majority, there will be no party in the Board to oppose their faithful execution. The judicious counsel of Dr. Parker, given in his speech of Friday morning, will prevail; and there will be not only acquiescence but co-operation in this great measure of righteousness.

The tone of the religious press upon this decision is unequivocal.

The *Vermont Chronicle* greatly "rejoices in it."

The *Christian Secretary* says:

"The action was right, and will save the Board in future from difficulties from this source; it met the question square in the face, and decided it as a body of Christians should. If the Choctaws refuse to let the missionaries labor among them after this, they have only to obey the Saviour's command and turn to another city."

The *Religious Herald* (Hartford) says:

"The spirit of the meeting from the beginning to the end was delightful, tending to benefit Christian character and to exalt true religion in the eyes of the world. The great debate on slavery was conducted in admirable temper, though with keen excitement and deep anxiety, and resulted in an overwhelming triumph for the progressive party. We were gratified to see that by the next morning even the minority were almost as much delighted as the majority. They bore their defeat with more than resignation and good grace, even with acquiescence and a slightly melancholic pleasure. It was evident that the Secretaries and Prudential Committee were relieved of an immense burden by the endorsement of Mr. Treat's letter, as the friends of the Board will be through the entire North. The feeling evinced by Mr. Thomas will be that of thousands of hearts."

The *Puritan Recorder*, in a few words, approves the decision as wise and right.

The correspondent of the *Congregational Journal* says:

"It is a crisis in the history of the Board. It will not divide them. It will draw them closer together. This is evident from the closing meeting this morning. Even Dr. Parker said this morning, not only that he submitted to it, but *rejoiced in it*. 'God will bless the Board,' he said, 'and that *right early*.'"

The *Congregationalist* says:

"It is understood, we trust, by all, that the Prudential Committee have uniformly and most honorably acted, for the last six years, at least, on the same principles that are now endorsed by the Board; and the present action of the Board involves no change in the policy of the committee pursued hitherto on their own responsibility—a responsibility they felt themselves unable longer to sustain without some other authority than the silent permission of the body in whose name they acted. Those principles have ever approved themselves to the judgment and heart of the great body of the Board's friends and patrons; and no reason remained why the Board should not declare itself openly and fully on the side of right in this matter. So it has now seen, felt, and acted, with far greater unanimity than could have been anticipated by those who have watched its proceedings in years gone by.

"Whether by previous concert or not, we do not know—but the fact struck us forcibly—that the choir in the densely crowded house of God should break forth suddenly in the loud 'Hallelujah Chorus,' as soon as the decision was announced, and adjournment declared—to the surprise and high gratification of the vast assembly; every heart seemed to join in the song, and every tongue seemed ready to respond to the exalted strain."

The *New-York Evangelist* ably sustains the action of the Board. The *New-York Observer* thus far observes a discreet silence. The *Christian Intelligencer* is the only journal we have seen, that expresses its regret at the decision; but even this advises to conciliation.

Among the secular papers, the *Tribune* and the *Times* are warm in their approval of the decision. The *Evening Post* says:

"The lesson to be derived from the action of the American Board is of no ordinary significance. It shows a steady advance on the part of the great conservative religious bodies of this country, corresponding with that which is observable in our political affairs, in the application of common sense to the solution of the difficulties so frequently presented by the vexatious slavery question. There is nothing like marching right up and calmly facing a question, and the main cause of the trouble from this matter heretofore has been the failure to look at it as we would any other subject, and then dispose of it. Had this been done before, an infinite deal of useless talk and distraction in the Church would have been saved. We congratulate the Board, and the vigorous and enlightened body of clergymen who now direct its counsels, upon the auspicious example it has thus set to the world."

The *Journal of Commerce* withholds its opinion. Its Boston correspondent, however, while deprecating the action of the Board says: "It is to be hoped there will be peace." He seems, however, to have sad forebodings for the Union, that is, for the dear and sacred "institution of slavery." For he adds:

"The late action of the Board may be said to have been carried through mainly by the abolitionists. The conservative men who sustained it, deprecated the necessity that impelled them to act as they did, or break with an institution that they loved.

"The thoughtful person asks, Where is this to end? Are the American Tract and other Societies, who believe that the South should have the Gospel, notwithstanding they can not approve of all their legislation, or of their social institutions, to be pursued by the abolitionists of the North, until they bend to their views, or lose their support? Judging from the tone of certain papers, and from various conversations, such is to be the policy.

And what is to become of our Union? If religion can not stand the existence and continuance of slavery, how can the world? If Northern Christians, while contemplating the evils connected with slavery, are tempted to lose their patience and forbearance, what can be expected of ordinary men?"

These questions strike more deeply than the writer imagines. They point the way to the abolition of slavery. Once let RELIGION declare that it will "not stand the continuance of slavery," and the "world" will not suffer slavery to continue. Once let Christians unite in the condemnation of slavery, and "ordinary men" will soon sweep it away. But this writer finds hope for the Union, in the fact that Dr. N. Adams has written to Hon. H. A. Wise a kind and conciliatory letter, for which he has received nine columns of impertinence in reply.

The preceding extracts sufficiently indicate the tone of public feeling upon the action of the Board. A more substantial proof of approbation will doubtless be given in the large increase of contributions to its treasury.

The example of Mr. Noah Thomas will be followed by multitudes whose confidence in the Board has been somewhat tried of late years by its comparative inaction on the subject of slavery. Mr. Thomas had diverted his contributions from the American Board to the American Missionary Association. After hearing the discussion at Hartford, he was so fully satisfied with the decision of the Board on the Choctaw question, that he at once made a donation to its treasury. This is but the beginning of like expressions of confidence restored. Many who never wholly withdrew their confidence, now that the conservative policy which had dammed up their affections is swept away, will cheerfully increase their contributions manyfold; while some who have contributed to missions through other channels, having no remaining grounds of dissatisfaction with the Board, will return with new vigor to their first love. The ten dollars given by Mr. Thomas will be followed by thousands.

The Board is now fully vindicated upon all the moral questions that affect its policy. Last sp we demonstrated beyond all controversy, that its course in relation to *caste* is in strict accordance with the gospel. Its vindication upon that point is complete. We then affirmed that the Prudential Committee were sound on the question of slavery; and now the Board fully sustains the positions of the Committee. There is not the shadow of an objection to the American Board in connection with any question of morality. And now that candidates for the missionary work are increasing and the field is enlarging upon every hand, we know that the churches will give the Board the fullest expression of their confidence, by a large increase of contributions for the year now just begun.

CATECHISM OF THE JEWS.—We devote some space to the publication of a catechism of the Jews, translated from the French of a distinguished Rabbi. The document is highly interesting in itself; but our object in publishing it is to show to what extent some of the seed of Abraham are prepared, by their present knowledge of the Scriptures, to receive Christ, should he be preached to them. We find in this catechism several important doctrines of the Scriptures, forming an intelligent basis for the doctrine of Christ crucified.

HINTS TO POETS.

WE are overwhelmed with poetry. Either the drought has not touched the Castalian fount, or the autumnal rains have swollen it. Much of the poetry that comes into our hands is written upon such delicate paper, and with such elegant penmanship, and is accompanied with such modest notes from virgin authors, that we are at our wits' end to know what to do with it. How *can* we decline publishing what has been prepared with so much pains, and is proffered with such delicate consideration? In order to recover our judgment sufficiently to decide upon the quires of elegant rhyme-paper before us, we beg that the Muses will be more sparing of their favors for at least two months to come. And for the guidance of those who meditate such favors for us in the future, we beg leave to submit the following hints:

1. Do not take a psalm tune and make a jingle of words to match it. Greenville and Coronation are capital tunes, but they do not always inspire good poetry.

2. Do not take a rhyming dictionary and select a row of words, and then *prefix* syllables to make out the requisite number of feet. Poetry constructed upon that principle usually requires to be read backwards.

3. Do not take a foot rule and measure off inflated prose into blank verse. This is apt to confuse the reader as to the proper use of capitals and the pauses of the sentence.

4. Do not exhaust the adjectives and interjections of the English language upon rhymes against Senator Douglas and the surrendry of Burns. Turn your rhymes into votes.

5. Never send us anything "upon the recommendation of judicious friends, who desire to see it in print."

6. After composing, lay aside your piece until the intoxication of the first inspiration has subsided. Keep it a month and then read it over!

7. Do not be mortified if your piece is not published; but take it for granted that you would be more mortified if it was.

THE MAINE LAW CAMPAIGN.

THE State Temperance Society has entered vigorously into the campaign for the Maine Law. It has published a cheap series of Temperance tracts which ought to be circulated every where through the State with reference to the great question at issue. Nos. 2, 3, and 4, are strong and conclusive arguments for a prohibitory law.

The whig candidate for Governor, Mr. Clark, is a reliable friend of the Maine Law. We are glad that his worthy and talented associate for the office of Lieutenant, Hon. H. J. Raymond, of the *Times*, has also defined his position.

Of Hon. BRADFORD R. WOOD, there can be no doubt either upon the question of Temperance or that of Slavery. Mr. Wood is a most reliable man, and will poll a heavy vote for Lieutenant-Governor.

THE TAX ON COAL.

THREE years ago we demonstrated the impolicy of the tax on coal, which oppresses the poor and burdens the whole community for the sake of enriching certain landholders in Pennsylvania, who yearly combine to keep up their monopoly. Our arguments then, founded upon practical benevolence, were denounced by some as "secular," and by others as "political." Now, however, the humanity of our plea begins to be felt. The poor must be relieved from the oppression of a great landed aristocracy in Pennsylvania. Let petitions for the unconditional repeal of the tax on coal be signed in every district, and poured in upon Congress at its opening.

FUNERAL OF BISHOP WAINWRIGHT.

WE condense from the *Journal of Commerce* an account of the funeral solemnities for this useful and lamented prelate. Dr. Wainwright had filled for two years the office of bishop with great satisfaction to the diocese, and with almost unequaled assiduity in the discharge of his Episcopal functions. His sudden death has fallen as a severe blow upon the Church of which he was an honored officer and a graceful ornament.

The funeral rites were performed at Trinity church on Saturday afternoon. Long before the funeral bell began to toll, the seats in the church, with the exception of those reserved for the clergy, were all occupied; and ere the hour arrived for the commencement of the solemn ceremonial, every available standing place in the church was crowded with people. Soon after one o'clock the burial procession entered the church, the corpse being met at the entrance by the rector of Trinity (Rev. Dr. Berrian) and the assistant clergy, the rector reading the sentences of Scripture directed in the burial service as the body was conveyed up the nave of the church. As soon as the corpse was placed in the chancel, and the clergy had taken their places, the psalms appointed (the 36th and 90th) were chanted by the choir; after which Rev. H. Hobart read the portion of Scripture prescribed for the service, from the 15th chapter of St. Paul's first epistle to the Corinthians: "Now is Christ risen from the dead," etc. At the conclusion of this lesson a metrical psalm was sung, during which Rev. Dr. Higbee ascended the pulpit to deliver a funeral discourse. Having overcome in some degree his obviously painful excitement, Dr. Higbee proceeded, in very feeling and most impressive terms, to describe the self-sacrificing career of the lamented Bishop, his friend and father in the Church, bestowing upon him a glowing and, we believe, a truthful eulogy, and showing that he had died not only in the faith, but in the service of his Lord. Many of the crowded congregation were in tears during the delivery of the solemn address, which was one of the most eloquent and impressive, probably, ever delivered either in Trinity church or elsewhere in this city. Handel's beautiful anthem, "I know that my Redeemer liveth," was then sung by a gifted member of the choir. The remainder of the burial service of the Episcopal Church was then proceeded with, the Bishop of New Jersey officiating. The anthem introduced therein, "I heard a voice from heaven saying unto me," was then sung by the choir with solemn effect. The Bishop having concluded the prayers, the crowded assemblage slowly departed, the organ playing the Dead March in Saul; and soon afterward the coffin was placed in the hearse amidst an immense throng of people of all classes, and, followed by several mourning coaches, containing the relatives and more immediate friends of the Bishop, was conveyed to Trinity Cemetery and deposited in its last resting-place. The sorrowful demeanor of the large congregation at church, and the orderly and respectful conduct of the crowd outside, testified to the high esteem in which Dr. Wainwright was justly held by all classes.

EVANGELIZATION OF IRELAND.—REV. DAWSON D. HEATHER, D.D., the worthy Secretary of the Home Missionary Society for Ireland, arrived in this country some ten days ago, on a mission to the American churches in behalf of the Society which he has so long and so ably represented. The undenominational character of the Irish Home Missionary Society, its evangelical spirit, and its wide-spread influence over the Roman Catholic population, entitle it to the confidence of our churches, while the character of Dr. Heather for sincerity, intelligence, and efficiency, and his high personal worth, should commend him to the hearts of all. Dr. H. will have an early opportunity, at the Tabernacle, of laying before the public the thrilling facts of his mission. We trust that pulpits will every where be open to welcome him and his cause.

FAREWELL MISSIONARY MEETING.

A MISSIONARY meeting will be held in the Broadway Tabernacle next Sabbath evening, Oct. 1, preparatory to the departure of Mr. and Mrs. Martin, and Mr. Murad, who are about to embark for Egypt on a mission to the Copts, under the care of the American Missionary Association. Several gentlemen will address the meeting, and valuable information will be given concerning that ancient and interesting people. Service to commence at 7½ o'clock.

LETTERS FROM LONDON.

FROM A MAGYAR EXILE.

September 5, 1854.

TO THE EDITORS OF THE INDEPENDENT:

THERE is none so ingenious, sirs, in finding out pretexts of inactivity, as a thorough-bred warrior-statesman of our days. He will excuse his indecision by reasons of most opposite deduction—by good and bad weather—by rain and sunshine—by exuberant healthiness and cholera. Yesterday we wanted to manage corn-producing Russia, because the harvest was in a precarious state. To-day we do not want to press matters too much to an extreme crisis, because the harvest has been more than ordinarily productive. Some time ago we could not undertake any important operation against the Czar, because we were obliged to wait for Austria's taking up her position in the Principalities. Now, again, we can afford to be patient, because the Austrian troops are in Bucharest, and will soon be also in Jassy, to avert any danger that might else menace Constantinople. We talk, of course, and more than ever, of the destruction of Sebastopol; but then the sanitary state of our brave armies is, just now, not such as to authorize the undertaking of such an important expedition. They have been, poor fellows, healthy, vigorous, and full of martial ardor, to be sure; but ours is a war of civilization, (what a compound!) and so it would have been unbecoming to carry it on with a barbarous energy, and at the proper season. Beside these considerations, we want the Turks to be beaten a little more in Asia, the real home of their power. In Europe they behaved very badly, indeed, and gained victories after victories, when they had no business to do so. It needed all the skill and friendship of our diplomacy to dislodge them from the places which they have re-conquered from Russia, in spite of the moral support of our do-nothing armies. They are, thanks to Heaven, marched out by honest Austria, and will, by and by, entirely cease to be in the way of negotiations (!) Once no Turks in Europe, and the Turkish question will be at an end. There may arise, surely enough, some others, and of a far different importance; but then our policy is that of momentary expediencies, and *après nous le déluge*. Let us not care for the to-morrow. The necessity of this day is to send Omer Pacha and his intractable men to Kars and Erzeroum, there to lose their unseasonably-gained laurels, and to prove the desperate state of the "sick man." Let him be gone, and *without* the Turks on the Danube, and *with* the Austrians in the Principalities, the Russians may congratulate themselves about the, to them, harmless presence of our allied troops round pestiferous Varna, after a year spent in idleness and demoralization.

This is no satire, sirs; it is a true description of *facts*; and Nicholas may fairly be allowed to boast of having successfully defied all Europe in arms. He has certainly gained the season, and lost but a mere group of barren rocks—a loss fully compensated by that of two English men-of-war. This is called human warfare. And what next, may it be asked? Well, sirs, the Emperor of Russia, very peaceful in words until now, will grow more and more unmanageable by each approaching step of *Jupiter rigidus*. Winter saves him the trouble of displaying a meaningless smoothness of manners. You may see this already from the asserted fact that the last Vienna propositions have been rejected. There is no need now to treat them otherwise than they merited to be treated. Nicholas knows quite well that if the war against him is to be necessarily frozen in, the cold of coming days can not chill the revolutionary fires that undermine the whole European continent. December stops hostilities between belligerent monarchical powers, but it may, from one day to another, produce the outbreak of insurrectionary elements, *etiam sub terris bellagerentes*. Spain, Parma, Palermo, are the most recent, and not the least insignificant because not the most important, instances of the fermentation that is on the point of ebullition on all points. An important revolution in *any* of the principal places in France or Italy, or Germany or Hungary, would be quite sufficient to confound the Czar's enemies, and to overthrow all these artificial alliances between sovereigns who fear and hate each other. And you know, sirs, without my telling it first to you, how far these countries just mentioned may be trusted to remain "loyal," and to keep *their* peace to ward their paternal rulers. The fact is that the dread of revolution lays heavily, like a nightmare, on this war, and, "*sedes post equitem atra cura*," whenever he should think of rushing to charge this so-called enemy, the good friend of yesterday and of to morrow. It is to this dread of revolution, sir, that all these fine phrases about civilization, justice, and right may be attributed. Give us obedient, unreasoning subjects, a mass of *resigned* slaves, the "*perinde ac cadaves*" taxpayers of the Jesuits, and you will no more hear the "long resounding line" of human warfare, and more of such anachronism, the real meaning of which is temporization and hesitation to come to serious blows with the high protector of general absolutism. Give us the nations, if not of last century, at least such as they were in Napoleon's times, and you shall see what all these fine words about "peaceable progress of mankind" will be reduced to. I will, to be sure, not complain against the altered state of mind in the nations whose attitude imposes such restraints of reserve upon even their despots. I rejoice, on the contrary, with all truly liberal-hearted men, at the arrival of days when shameless, unscrupulous diplomacy itself must needs put up an *air* of honesty on the unblushing face of falsehood-haunted conscience, and so talk about "right" and "freedom," in order to obtain, not credit—it has no illusions about such results—but at least a certain amount of endurance on the part of the great mass of popular impatience. These are gratifying signs of the time which we live in, and a real progress toward emancipation may certainly be traced out in them; but they are, after all, matters of investigation and scrutiny for the future historian of the nineteenth century, who will have to state the exact proportions of the onward movements of the race, by taking a bird's eye view of the *ensemble* of events, incidents, action, and reaction.

Ours is an inferior task—*minora canamus*—we have to deal with actual plots and momentary difficulties—talking of heroes of a day, and grave complications of the hour. We should be contented with being able to foresee events of the day after to-morrow, and cannot lay claims upon a *coup d'œil* over years of connected facts. What is the war to be? Will these trembling exertions to patch up a truce of some more years lead to any success? Is peace to be counted upon by the sole reason of war being shunned? Can the fear to complicate affairs produce a solution? Is the dread of dangers from a real war equally weighing upon all the belligerents, or is the same dread of the one's, perhaps, a spurring hope of ultimate success to the other? Such are, sir, the certainly not unimportant questions that want to be solved. I have no pretensions to infallibility, but I give a duly-weighed opinion in saying that the war will, in all likelihood, be a *very long one*. Negotiations show, as yet, no basis for peace, because the fears of the allies are the very foundations on which the hopes of the Czar are laid. The *wish* to conclude peace is with the allies, and not with the Czar, who, accordingly, will carry on the war, unless the wish of the allies shall have given him the greatest part of what *he* wished for. This, again, is impossible, because Napoleon's throne rests upon the hope of glory, while public opinion in England is already too much excited to be safely presented with a shameful solution. I dare to assert that a peace now, and without the destruction of one of the two important Russian fortresses, and the respectively-included fleet, would call forth a general outburst of scornful derision against the allies; and European nations must be governed, at least, by *prestige*, after the days of loyal obedience do no longer bind them to their masters. But, then, Sebastopo and Cronstadt are no easy nuts to crack at any season, least so after the autumnal equinox. No important conquest may, consequently, be looked for till next spring; and I said that the winter is the friend of Nicholas, who will not abate one iota from his pretensions during the whole time of forced suspension of decisive hostilities. Such are the constellations.

And now I will tell you that the English cabinet begins to be alive to its position, and, frightened as it is at the mischievous results of its amphibious policy, it sent most stringent orders to Admiral Dundas and Lord Raglan to attempt *something*. I am positively assured of this by a person of official connections. It was even told to me that *Odessa* is the point to be attacked, and the Turks with Omer are moving, to this end, toward the Delta of the Danube, in order to invade Bessarabia, after the necessary reduction of Ismail, and the defeat of the Russians on their own lines. I always considered the attack on Odessa as the one demanded by common sense, and a real wish to reduce the Czar's power. It may be done even now, although the season is almost over; but if the point of attack should prove to be Sebastopol, and not Odessa, you may be prepared to hear of a failure, and such an event would render the chances of peace by far less than they are even now. We must await events before saying more on this subject. This same thing may be said in respect to Austria. Her friends maintain, in face of the evidence, that she is with the Western Powers. The arguments, *pro* and *contra*, have been displayed to satiety. Let us await until she will fight. She is, at all events, in the principalities, and her commander-in-chief already proclaims the whole severity of martial law against all the turbulent people in Wallachia. She has *her share* of Turkey; we shall see whom she will defend it against. Sure it is that she has managed her affairs admirably. Her policy is certainly not devoid of vitality, although this can not be said of her constitution. She raises, by force of arms and menaces of all kinds, a loan of some hundred millions, and calls it a *voluntary* subscription. She helped out Russia from the impending dangers of the year, and protests of her alliance with the Western Powers! Every body knows her history, and she boasts of her honesty. It is hardly five years ago that she was saved by Russia, and she talks of her power. The power of Austria! Raise a barricade in Vienna, and this power will tremble and fall; and you may be sure that the winter will not pass away without revolutionary scenes. I have no faith in plots, and do not expect great things from vast-laid schemes of conspiracy, ordered from some Archimedes-like point out of the circle in which it should work; but I see the spirit of that *unconcerted* conspiracy of all, which is alone able to accomplish a grand enterprise, rising more and more, like a swelling river, over the whole continent. The revolution in Spain is, to be sure, a failure, and never had I any illusions about its issue; but even this failure will have worked a most important change in the Spanish popular mind, which will make the last experiment with royalty, and will see that it remains just the same, though the reins of the government be in such honest hands as those of Espartero. You may date the real existence of a republican feeling in Spain from the failure of this last insurrection. I have not much to tell you of England. We are grouse-shooting, and the war against these birds is certainly more energetic than the one against the Russian eagle. Prince Albert went, by the way, to Boulogne, to shake hands with that honest man, our powerful ally. Do you not think, sir, that Lady Macbeth was wrong when she imagined that no perfumes of Arabia could purify the horrid smell of a blood-stained hand? The Emperor Napoleon III. as the centre-point of adulation by princes, potentates, and powers! Is this not a most edifying aspect? But I must not moralize on what *is* so natural. *Similes simili gaudent*, and Nicholas was, but the other day, the model of "respectability" with all the "gentlemen" of our virtuous monarchies. Who will dare to assert that this Napoleon will not, next year, be just what the Emperor of Russia has suddenly been discovered to be now!

HUNGARUS.

NOTES FROM EUROPE, NO. V.

A VISIT TO HERRNHUT, THE ORIGINAL SETTLEMENT OF THE MORAVIANS, AND THE PRESENT CENTRE OF THEIR LABORS.

THE spot from which this letter is dated will be recalled by many as one of those centres of influence and shrines of devotion which are not often visited by rapid travellers, but which are known and honored throughout the world. It is the early home of the Moravians, who were here invited to settle, more than one hundred and fifty years ago, by Count Zinzendorf, a nobleman in every sense of the word, then owner of these large estates. Although somewhat more generously inhabited in former years, it now numbers not far from eight hundred residents, who are everywhere distinguished for their order, benevolence, and integrity. Indeed, the peaceable character of the village is so well established, that in the excited times of 1848, many persons from different parts of Germany fled for shelter to the domestic walls of this modern "City of Refuge." Within a few years past it has been connected with the larger towns by railroad, and may be reached from Dresden in a ride of about three hours.

Our arrival was at evening, when everything tended to confirm the quiet reputation of the town. There were no soldiers, no officers of customs, no passport-inspectors in waiting at the station, no crowd of idlers looking on, and not even a carriage appeared in which we might drive to a house of entertainment. Bag in hand, we therefore followed, upon foot, half a dozen other persons, more familiar with the place, who were taking a beautiful shaded avenue, toward the lights of the village, which we saw beyond. At the end of half a mile, one by one our companions dropped off into private houses, and at the sign of no hotel appeared, we began to have some slight suspicions as to the hospitality of Herrnhut. Quietly waiting, however, for some passer-by to appear, we were soon directed to the public "Gast-haus," where travellers are received. It was one of the nicest of country inns, its tables covered with the excellent snow-white linen for which this part of Saxony is famous, and its uncarpeted floors exhibiting a scrupulous attention to neatness, that would do no discredit to the best of New-England farm-houses. The other arrangements of the Hotel were not less good; so that, well refreshed, in the morning we began our visit to the more interesting localities.

Herrnhut itself is a compactly built village, with houses enough, one would think, for far more people than it contains. Its streets are paved and lighted, and the water from a neighboring hill is distributed through them. Greater efficiency in municipal arrangements could scarcely be desired, and probably, among other things, the art of keeping streets clean was never developed to a higher state of perfection. In the centre of the village are the church, the school-houses, the brothers' house, the sisters' house, and other public buildings, all erected in a plain, substantial manner, stuccoed upon the exterior, and colored with a light French gray.

But the most attractive portions of the place are its environs; and in order to improve the morning light upon the landscape, we first directed our steps toward a little eminence called Hutberg, upon which the burial place of the congregation, "God's Acre," as they and other Germans call it, is situated. The name of Herrnhut, but signified, in olden times, "the Lord's watch," in allusion to a familiar verse in one of the Psalms, and Hutberg is "the Watch Hill," but whether the hill gave the name to the town, or the town to the hill, we did not ascertain. The people are termed Herrnhuters in this neighborhood more commonly than anything else, though among themselves the titles of brothers and sisters are retained.

A row of linden trees shades with their thick foliage the walk which leads from the city of the living to the city of the dead. As we entered the sacred enclosure, it was evident that the simple habits of the Moravians had here, as well as elsewhere, exerted their natural influence, and that whatever may be said of other burial-places, this is one of the few where in fact "the grave knows no distinction." Above each place of interment,

a plain, horizontal slab was laid, upon which is inscribed no eulogy of the one departed, no list of deeds, but a simple announcement like that made of many Patriarchs of old, He lived and died. The name of the deceased, and the date when they were given, and then the time was added, in the German words express it, "he went home to sleep." The tomb of Count Zinzendorf and members of his family, form an exception to this arrangement, for their monuments are in the very centre of the ground, are of higher and larger stones than the rest, but here also the inscriptions are all exceedingly simple. The monotony of the arrangement which characterizes graves in straight rows at regular intervals, as men upon one side, and of the women upon the other, would be almost disagreeable were it not relieved and concealed by an abundance of beautiful shade-trees. The burials among the Moravians take place, it appears, in the afternoon or evening, when the congregation assemble in the hall, where a brief address is made, commemorative of the deceased, and the solemn funeral procession is formed. First go music, playing sacred melodies upon the trumpet, then the corpse, placed upon a bier of some light construction, borne by brothers of the congregation, clothed in white dress; next follow the mourners, and then the rest of the congregation, separated here, as upon all other assemblies, according to sex. At the grave the liturgy is read, and the service closes with singing. At Easter the congregation proceed in solemn procession to the burial-ground, with musical escort, and at the Easter litany, and to recall in their thoughts those who, during the year, "have fallen into the arms of the Lord."

A little higher than the cemetery, at the summit of the hill, or the "Watch Hill," from a tower which was erected, a most bountiful panorama is obtained. It is a fertile, well-tilled region where the Moravians live. It is rare to see a landscape more perfect. G

a plain, horizontal slab was laid, upon which was inscribed no eulogy of the one departed, no history of his deeds, but a simple announcement like that which was made of many Patriarchs of old, He lived and he died. The name of the deceased, and the date of his birth were given, and then the time was added when, as the German words express it, "he went home," or "fell asleep." The tomb of Count Zinzendorf and a few near members of his family, form an exception to this statement, for their monuments are in the very centre of the ground, are of higher and larger stones than those around; but here also the inscriptions are all exceedingly simple. The monotony of the arrangement which places the graves in straight rows at regular intervals—those of the men upon one side, and of the women upon the other, would be almost disagreeable were it not in a measure concealed and relieved by an abundance of beautiful shade-trees. The burials among the Moravians take place, it appears, in the afternoon or evening. The whole congregation assemble in the hall, where a brief discourse is made, commemorative of the deceased, after which the funeral procession is formed. First go musicians, blowing sacred melodies upon the trumpet, then follows the corpse, placed upon a bier of some light color, or borne by brothers of the congregation, clothed in their usual dress; next follow the mourners, and then comes the congregation, separated here, as upon all other public assemblies, according to sex. At the grave the funeral-liturgy is read, and the service closes with a benediction. At Easter the congregation proceed in solemn procession to the burial-ground, with musical escort, there to offer the Easter litany, and to recall in their thoughts all those who, during the year, "have fallen into the sleep of the Lord."

A little higher than the cemetery, at the top of Hutberg, or the "Watch Hill," from a tower which is there erected, a most beautiful panorama is obtained of the fertile, well-tilled region where the Moravians dwell. It is rare to see a landscape more perfect. The distant hills, now and then shooting up into lofty peaks, present in every direction an unbroken horizon, within whose picturesque inclosure lay vallies of a deep, rich green, well watered by narrow brooks—broad fields of different-colored grains, now almost ripe for harvest, gentle slopes tilled to the very top—and thriving villages in which a score of spires could be seen "silently pointing toward heaven and God." At the foot of Hutberg, the cemetery presented its verdant enclosure, and just beyond lay the town of Hernhut, guarded upon the further side by another tower-crowned hill, while in an opposite direction was a smaller Moravian settlement, where the home of the ruling elders, or "consistorial committee" of the order is situated.

After various points of this beautiful prospect had been explained to us by a veteran missionary, whose early days were passed in Denmark, and whose after years of active labor were divided between the icy mountains of Greenland and the burning plains of the West Indies, we returned to the village to call upon the pastor and school-teachers, and to visit the public buildings. The museum, formed by the contributions of missionaries in various parts of the world, the gardens, in which are many rare exotics, the plain, unostentatious church, and the well-managed school, are all interesting and deserving of mention; but the homes of the brothers and sisters, as being more peculiar, are perhaps more worthy of note. Although in some respects they remind a visitor of various establishments in the Catholic Church, of Shaker residences in America, and of institutions of Deaconesses in Germany, they are entirely different, and should not be confounded with either. Celibacy is not a part of the Moravian doctrine; and those of the Hermhuters who are married live, like other families, in their own private houses, pursuing their various callings, as farmers, shopkeepers, teachers, or the like. But for missionaries who have returned from their fields of labor, for their children, whose opportunities of education in heathen lands would be very poor, for orphans, widows, and others who stand in need of the protection of a home, provision is made in these brothers' and sisters' houses,—two large buildings, erected in different parts of the village, surrounded with gardens, and giving evidence in all their arrangements, of great economy and neatness. Strangers are allowed to go through either under the guidance of the director.

It is not often that a large public institution can retain so much of the home-looks, as the sisters' house which we visited. There were indeed large public halls, such as a dining-room, a chapel, and the like, but as we passed through the establishment the inmates were grouped in separate rooms, the younger being attended by some of the elder sisters, and all being apparently engaged in some useful occupation. There was no uniform dress, no precise arrangement of the furniture, but flowers, pictures, and musical instruments gave an air of cheerfulness to the entire establishment. The only approach to a distinctive badge was in the color of the ribbon by which the plain white cap was fastened, which every sister wore. Widows and aged women have white, the married blue, those more advanced in life among the unmarried wear pink, and the younger girls wear red. In a little shop near the outer door, various specimens of the handiwork of the household are exhibited for sale, and visitors are expected either to make some slight purchase or to contribute to the poor-box which stands near the entrance. We did not see in the books concerning the Moravians any directions concerning the marriage of the sisters, but we were somewhat amused at finding it expressly enjoined, that any brother who desires to enter into a state of matrimony must, "before all other things," consult the elders of the congregation, and that after their consent is obtained, he may proceed to take such steps as to him appear expedient. The arrangements and regulations of Hermhut are substantially those which govern the numerous other Moravian settlements in different parts of the world. At Kleinwekel, near here, we have visited one of the oldest of their colonies, originally intended for the Wendish people, with whom much of this part of Saxony was once settled, but where is now a school for missionary children, in which we saw those whose native places were Greenland, Africa, Labrador, the West Indies, and other localities toward which Moravian benevolence had directed its Christian labors. At Gnadau, likewise not far from here, is the normal school, or seminary where teachers or missionaries are trained for their self-denying duties. But, interesting as are these and all other colonies or stations, a special charm attached itself to quiet Hermhut, where the excellent Zinzendorf gave a home to the banished Christians, where their union was renewed, and where the centre of their order, their government, and their missionary efforts have ever since continued. Here is the spring of those bright examples and those unwearied exertions, which in self-denial, forbearance, and coöperation with men of different doctrine, the Moravians have always put forth for christianizing the world.

On the outskirts of the village stands a simple monument of stone, which commemorates the beginning of this central settlement. The inscription making, in German, the brief announcement that "Upon this spot, June 17, 1722, the first tree was felled for the building of Hernhut," and closing with a reference to a verse in the Psalms, to the truth of which all that we had seen would seem to bear testimony, "BLESSED ARE THEY THAT DWELL IN THY HOUSE, THEY WILL BE STILL PRAISING THEE."

HERNHUT, SAXONY, August 22, 1854.

MEETING OF THE AMERICAN BOARD.

FRIDAY MORNING.

CLOSING EXERCISES OF THE BOARD.

THE Board reassembled at 8 o'clock, the vice-president, Ch. Justice Williams in the chair.

Rev. Dr. BENNET TYLER led in prayer.

Dr. BACON, from the business committee, reported that the memorial of Rev. Mr. Johnson, returned missionary, should be referred to a committee of three, whose action should be considered as expressing the opinion of the Board.

Judge Parker, Rev. Dr. Worcester, and Hon. Th. W. Williams were appointed that committee.

The congregation united in a hymn.

Rev. Mr. TREAT commenced the exercises by an address, in which he alluded to the case of an old Choctaw slave named Lester, whose prayers were said to have prayed the Choctaw mission into existence. His earnest desire was, that the Gospel might be carried to every nation. That idea—the salvation of the world—is the key-note of this meeting.

Rev. Dr. TODD related one or two circumstances connected with the last commencement of Williams College. He said that, recently they had erected a monument on the spot where Colonel Williams, the founder of the college, was killed. But a more recent and a more joyful discovery has been made—the discovery of the place where MILLS and HALL, and others, held their prayer-meeting by a hay-stack, and gave themselves to foreign missions. The ground on which that hay-stack was, has recently been purchased, with an adjacent grove, and is to be laid out and kept as a pleasant resort. May we not hope that blessed results may follow, and that many may there first feel a missionary spirit?

Rev. Dr. JOEL PARKER alluded to the aspects of this meeting. There was almost always some little difficulty attendant upon every thing that is good. We have been through a great trial in our discussion and action of last night. We have come through it safe. I am, on the whole, glad that the question has been terminated as it has. I am not grieved that the wishes of so vast a majority have been gratified. I believe that this is the feeling, also, of most of the members of the minority. I do not wish to be too conservative. I would not get mad and be unappeasable. I would have the minority, now that the question is settled, go and act with the brethren in the majority. I feel that we should leave this meeting with a feeling of harmony. That feeling should go with us to the throne of grace. If I have said anything in the debate at which any brother is offended, let me ask him to pardon me. I wish to express my gratification at the spirit which has prevailed in the meetings of the committee who have brought this matter up—a kind and urbane spirit on the part of all the members of it. Let me say that I believe that God shall help us, and that right early. Let all our differences be accompanied by faith and prayer and all may be well.

Rev. Dr. BEECHER spoke a few words of encouragement. He had feared that on this exciting question, the ship might be lost in the attempt to save the boat. Let us rejoice that our action has saved the ship and the boat, both. God is with us, and we shall not be moved.

Rev. Mr. GLEASON followed in a stirring address. He alluded to the fact, that in the early days of this Board, if any one had suggested to our old ministers that the contributions to it would ever reach $200,000, it would have made their hair stand on end, and they would have felt big. *Now* we see the contributions annually exceeding $300,000. Mr. G., who is a returned missionary from among the Indians, alluded to what had been done among that people, the work of grace which had been carried on, and the gratitude felt by these native converts. The American Board had not labored in vain.

Hon. W. J. HUBBARD made the parting address on behalf of the Prudential Committee. He alluded to the immense numbers who had been present at, and the great interest felt in this meeting. He spoke of it as the most important meeting of the Board he had ever attended. He came to the meeting, he would confess, with fear and trembling. He remembered how the heart of New-England was agitated to its inmost centre, and he feared the introduction of subjects which he knew would come up. Now, I rejoice that we have passed the trial; and I thank the brother (Dr. Parker) who has this morning spoken to us words of peace and comfort. Let us, as we go home, thank God and take courage! This is the feeling of all your officers. We go back to our duty in the firm confidence that so long as we act in accordance with the principles approved last evening, we shall be sustained by you in the future as in the past. We are gratified at this your *explicit* approval of our course.

Mr. NOAH THOMAS handed to the treasurer the sum of ten dollars, which he had laid aside for the erection of a slab to the grave of his grandfather. He felt that, in view of the resolutions passed last night, if the old man could speak to him he would approve this donation.

Rev. Dr. HAWES had been delighted with the tone of the debate on the subject just alluded to.

He would say now a few last words: they must be few; they would, he hoped, be thoughtful and tender. He alluded to the meetings of the Board previously held in Hartford, the two first of which were in a private parlor. Now the crowds can hardly be accommodated.

The original founders of the Board have all gone; but the cause lives, and it will live! Men may die, but God lives ever.

Dr. H. alluded to his own enfeebled health, and the possibility he might never meet the Board again. Still he was not gloomy. The view he took of his own health was not a gloomy view. Gloomy, because his time was short? No! he was not. I would love to stay here and labor longer with you; but I do not feel gloomy to stand where almost I can catch the songs from the happy world! I have a good hope in Christ our master. I feel that I shall be soon gone, and no matter how soon if I am at the post of duty. We shall not all meet here again. Happy for us if we may all meet in heaven! Peace be with you!

Rev. Dr. WM. ADAMS added a few words of satisfaction at the good feeling after last night's work. The clouds were broken and the sun was shining out bright. He alluded to the fact that, in this pulpit, CORNELIUS did his last work as a minister of Christ. Let us all have his spirit. It is a good spirit for us to part in. May we all meet hereafter at that better symposium above, where all Christ's servants shall sit down at the marriage supper of the Lamb!

Prayer by Rev. Dr. POND; benediction by Rev. Dr. BEECHER.

At 10 o'clock the Board adjourned.

Foreign Intelligence.

ARRIVAL OF THE "ARABIA."

THE royal mail steamer arrived on Thursday evening, with European news to the 9th. Liverpool cotton market was steady, but the large quantity on sale kept down prices. Breadstuffs had advanced in consequence of small arrivals. The harvest is mostly housed throughout France and Britain, and the yield is at once good and abundant.

Russia refuses the proposition made by Austria, retires behind the Pruth, and there awaits the course of events, whether hostile or peaceable. The Austrian Cabinet has decided that this refusal is not a *casus belli* against Russia, consequently Austria will maintain her present position, awaiting the result of the allied attack on Sevastopol. Fresh negotiations are hatching between Austria, Prussia, and the German States with a view to peace. It is rumored that Nicholas is about to proclaim his third son, Nicholas, King of Poland. Bomarsund is destroyed, and the troops reembarked. Nothing new from the Baltic. A portion of the Crimea expedition embarked at Varna on the 2d inst., and sailed to rendezvous at Baltshik. Greece refuses an indemnity to Turkey. Nothing new from the Principalities. Guyon is appointed to the command of an army in Asia. Nothing important from France or England, except that Sir Charles Napier will return. Mr. Soulé has left Madrid for France. The Spanish papers assert that he has left on account of the discovery of his share in the insurrection of August 28.

The Ministers of France and England have complimented the Spanish government on the firm attitude maintained by it during the recent disturbances, and have assured it of the sympathy of their respective Courts.

Archdeacon Robert Wilberforce has resigned his preferments in the church, partly in consequence of the steps which have been taken in reference to his published opinions on the subject of the Eucharist, and partly in consequence of increasing doubts on the question of the Royal Supremacy.

An English gentleman, Mr. Balfour, correspondent of a London daily journal, died a few weeks since in Erzeroum. He was interred with much ceremony in the Armenian burial-ground. The corpse was accompanied to its last dwelling-place by all the European population and the whole consulate body. The impressive burial service was read by the Rev. Mr. Peabody, a member of the American missionary establishment in Erzeroum.

WESTERN RESERVE.—The fall term of Western Reserve College commences to-day (Sept. 20th.) We are informed by a member of the Faculty that eleven candidates have been examined for admission to the Freshman class.

General News.

MONEY-MARKET AND COMMERCIAL NEWS.

ONE good effect of hard times will be to explode thousands of Bogus enterprises, which have only been *leeches* in the money-market for a long time past. Wild lands in the coal regions of Virginia and Pennsylvania have been bought for a song, and then sold in Wall-street for hundreds of thousands of dollars to form a company with a capital (!) of millions. There are several such concerns now being kicked about from one to another to find a purchaser at any price. You can hardly go through Wall-street without hearing of some new "speculation." There are always a few shares of the stock left for *you*, or any other capitalist. You can indulge in the "faney" to almost any extent. If you don't like coal stock, you can have stock in a gold mine, copper mine, silver mine, lead mine, also Quartz crushing machines, stone-dressing machines, marble quarries, etc. If you are particular about the *location*, you can be accommodated in that respect. You can select any State in "our glorious Union," from Maine to California. There is also "some stock left" in several institutions (!!) in Mexico and other distant places. You will do well to supply yourself at an early day, or the market may be exhausted. A storm of thunder and lightning that would sweep away all such inventions from our business atmosphere would be productive of health and good morals. Millions of dollars in the aggregate are *invested* in such vagabond corporations. The whole catalogue are not worth a straw; and we advise the community to "let them alone severely."

We continue to hear glowing accounts from England in regard to the crops. The following, from the London *Times* of the 8th inst., will give the reader an idea of the state of feeling prevailing abroad:

"Altogether it can hardly be extravagant to assume that full £30,000,000 sterling is added to the wealth of the nation for the ensuing year—that is to say, that three times the amount of a double income tax is yielded by this providential bounty of an abundant harvest."

The price for coal is less firm than it was ten days ago. Some holders we *know* are offering to sell at a reduction of 50c. per ton. Consumers are pursuing the right course, we believe, namely, to buy as sparingly as possible. The speculators who have combined together to keep up prices, we think, have over-shot the mark this time. If we are not very much mistaken, there will be some excitement in Congress at the coming session in regard to repealing the tariff on coal. A petition, it is said, has already been prepared in Boston, and copies are to be sent all over the country. Hundreds of thousands will gladly sign such a petition, and Congress will be compelled to take action, Pennsylvania to the contrary notwithstanding.

The money-market continues without change. For the best securities the rate on call is 7 per cent. Business paper, having from four to eight months to run, sells from 12 to 18 per cent. One large failure in the staple and fancy dry goods business has occurred. Liabilities not mentioned. The house in question has been discredited for some months past, and will now be obliged to go into liquidation. In nearly all the failures which have thus far occurred, the community have been astonished at the large amount of *confidential* indebtedness to be provided for. In one or two instances the "business creditors" will scarcely receive anything.

Stock operations have been less extensive the past week than the week previous. Prices are a shade lower. Speculators seem to have come to a stand still.

The banks are less pressed for discounts, although they have not the ability to grant all the facilities desired. Good short business paper is not plenty, while *accommodation* paper, so called, is abundant.

The bank averages of the past week show a loss, as anticipated, of about $1,500,000 in specie. Another late arrival from California of $2,000,000 will supply the export demand, it is supposed, for at least ten days to come.

Sterling exchange is firm for bankers' bills at 9¾ to 10 per cent. At the highest figure the demand is not large.

Flour has again fallen, and ranges from $7.75 to $9, with a downward tendency. Corn is also lower, notwithstanding the reports in regard to short crops. The supply in market is large, and sales limited. Price, 75 cents.

The sales of bank stocks the past week have been small, and at prices as follows:

Bank New-York	106a110	Bk. of Com. -	104a103
Amer. Ex. Bank -	107	Merchants' Ex. Bk.	96
Grocers' - - - -	107½	Metrop. Bk - -	100
Phenix Bank - - -	106½	Corn Ex. Bank -	90½
Bank of America -	106¼	Hanover Bank -	88

ERRATA.—*In last week's money article for grand strife and contest of "men and nature appear" read "men and nations appear," etc.*

LIFE ILLUSTRATED is the title of a new weekly paper, published in New York, by Fowlers & Wells. The prospectus is in our advertising department.

ANTI-NEBRASKA CONVENTION.—The Convention which adjourned from Saratoga to Auburn endorsed the Whig ticket entire. Several delegates seceded from the Convention, and afterward nominated MYRON J. CLARK (Whig) for Governor, and Hon. BRADFORD R. WOOD for Lieutenant Governor. This ticket will be likely to succeed.

COLUMBIA, Sept. 21.

THE YELLOW FEVER IN THE SOUTH.—The yellow fever prevails in Savannah as bad as ever, the deaths yesterday reaching 28. It is estimated that of the white population only about 1600 are now in the city. A perfect stampede has taken place at Augusta. The stores and hotels are all closed, and the neighboring villages are quite overrun with visitors.

At Charleston, on Tuesday, there were 27 deaths.

PITTSBURG, Sept. 22.

THE CHOLERA AT PITTSBURG.—The *Dispatch* extra of this afternoon reports 74 deaths from cholera during yesterday; and to-day, up to noon, 22 deaths. The total number of deaths from the disease since its first appearance, eight days since, reaches 500.

PITTSBURG, Sept. 22—Evening.

There were sixty deaths from cholera to-day.

LARGE SALE OF COAL.—The Chillicothe (O.) *Metropolis*, of Monday, says that on Saturday last Walter Massie, Esq., of that city, sold 12,000 bushels of his new crop of corn at 60 and 65 cents per bushel; 60 for a certain portion to be delivered prior to February 1, 1855, and 65 for the remainder.

PUTNAM.—The *N. Y. Mirror*, of Saturday, remarks: "At a meeting of the creditors of Messrs. G. P. Putnam & Co., yesterday, it was agreed to give the house an extension, and allow them to go on with their publications. The liabilities were represented at $80,000."

UNTAXED COAL.—A petition drawn up in the following terms is in circulation for signatures through the city of Boston:

REPEAL OF COAL DUTIES.

To the Congress of the United States:

The undersigned, people of the United States, and residents of ——, in the State of ——, respectfully petition the honorable Senate and House of Representatives to repeal all duties now established by law upon the introduction of foreign coals. Recent action of the most prominent coal-operators in the country has demonstrated the futility of further protection of an interest abundantly able to take care of itself; and an immediate repeal of the existing burdensome national coal tax would be hailed with satisfaction by every class of the community not directly interested in the mines."

BOSTON.—The assessed valuation for Boston for 1854 is $225,000,000, a gain of nineteen millions over last year. The increase this year over the valuation of 1853 is greater than the whole valuation of any other city in New-England except Providence, so says the *Boston Transcript*.

The *Boston Times*, in publishing this petition, proposes an Anti-Coal-Duty League, after the pattern of the Anti-Corn-Law League, which performed so effectual a service for the people of Great Britain, abrogating the monopoly of grain, and giving the people cheap bread. A better way is to elect men to Congress who will not sacrifice the reform of the tariff for the sake of extending slavery to Nebraska.

SUMNER.—Hon. Charles Sumner, who was invited to deliver the annual address before the Michigan Agricultural Fair, at Detroit, and the Pennsylvania State Agricultural Fair, at Philadelphia, has declined both invitations.

NOTICES.

Will Messrs. William Bregge and Jerome S. Chaffie inform us to what post-offices their papers are sent, that we may credit their money?

The first of a Series of Discourses before the "Young People's Christian Association" of the Calvary Baptist Church, Twenty-third street, near Fifth avenue, will be delivered on Sunday evening next by the pastor, Rev. A. D. Gillette, commencing at half-past seven.

Young people especially are invited to attend.

Rev. R. R. Gurley, of the American Colonization Society, may be expected to preach in the Reformed Dutch church on Twenty-third street, between Sixth and Seventh avenues, on the evening of the next Sabbath, Oct. 1, 1854, services to commence at 7½ o'clock P.M.

DEDICATION.—The Associate Reformed Presbyterian Church in West Twenty-fifth street, between Seventh and Eighth avenues, will be opened for the worship on God on Sabbath next. The services will be conducted by Rev. A. H. Wright, at 10½ o'clock A.M.; Rev. Geo Potts, D.D., at 3 o'clock P.M.; Rev. Thos. De Witt, D.D., at 7½ o'clock P.M.

A collection will be taken up at the close of each service, in behalf of the church.

NOTICE TO THE LADIES OF NEW-YORK AND VICINITY.—Those ladies wishing to obtain their supply of Gaiter Boots and Shoes for the coming season, can get at MILLER & CO.'s, 134 Canal street, New-York, French morocco and kid slippers, ties, and buskins, of the first quality, at 9 and 10 shillings per pair; second quality slippers and ties at 6s., and buskins at 7s., (all of our own make, and warranted good.) Ladies' gaiter-boots, of all the fashionable colors, at 12s., 16s., and 18s. per pair. These beautiful articles of ladies' wear are warranted equal to any in the city. Boys', misses', and children's gaiter-boots and shoes of all kinds and prices, the largest assortment of any in New-York. White and black satin, black and bronze French kid slippers for evening, with a complete assortment of India-rubber overshoes, of all the different styles. Ladies who wish good shoes at moderate prices will please call and examine for themselves.

J. B. MILLER & Co.,
134 Canal street, near Thompson, New-York.
304-1t

CONGREGATIONAL ASSOCIATION OF NEW-YORK AND BROOKLYN.—The semi-annual meeting will be held in the First Congregational church, Newark, N. J., on Tuesday, Oct. 3, at 10 A.M.

Associational sermon, Rev. H. W. Parker; Essay on the Intermediate State, Rev. R. S. Storrs, Jun.; the Righteousness of Christ, Rev. J. Cunningham; "Whether the Israelites had any Bond-Servants in their Journeyings through the Wilderness?" Rev. C. B. Ray.

It is due alike to the interests of the Association and the expectations of the Church in Newark, that ALL the members should attend, and remain through the session.

T. ATKINSON, Registrar.

The Monthly Prayer-Meeting of the New-York and Brooklyn Foreign Missionary Society will be held at the Committee-rooms of the Tract Society House, 150 Nassau street, (2d floor,) on Monday, Oct. 2, at 4 o'clock P.M. The latest intelligence from the missions of the American Board will be communicated. The friends of missions, including ladies, are invited to attend.

A. MERWIN, Rec. Sec.

The Hartford South Association will hold its next meeting at the house Rev. J. A. Smith, in North Glastonbury, on Tuesday, Oct. 3, Rev. J. B. Crane, preacher, and Rev. W. D. Love, substitute.

GEO. A. BRYAN, Register.

MARRIED.

BARTLETT—PAINTER—In West-Haven, Conn., Sept. 18, by Rev. Mr. Love, of Berlin, Mr. D. W. Bartlett, of Hartford, editor of the *Hartford Republican*, and Miss Julia M. Painter, daughter of Alexis Painter, Esq., of West-Haven.

BRAYTON—PITNEY—At Mendham, N. J., Sept. 20, by Rev. Thomas S. Hastings, Rev. Isaac H. Brayton, of San Francisco and Miss Mary E. Pitney, daughter of Mahlon Pitney, Esq., of Mendham.

SHARPE—AVERILL—At Pomfret, Conn., on Wednesday, Sept. 13, by Rev. Daniel Hunt, Clement Dwight Sharpe and Abby E. Averill, daughter of Lewis Averill, Esq.

DIED.

CHAPIN—In New-Haven, Conn., on the morning of the 18th inst., Mrs. Laura Chapin, widow of Laeries Chapin, late of Hartford, Conn., aged 66 years.

BURNAP—In Lowell, Mass., Aug. 11, Rev. Uusiah C. Burnap, late pastor of the Appleton-street church in that city. Mr. Burnap was born in Windham, Vt., 1794; graduated at Middlebury College, 1821; remained at Middlebury two years longer, engaged in teaching and in the study of theology; was ordained as an evangelist, and entered upon the active duties of the ministry, at Chester, Vt., 1823. As the result of his labors in that town, a church was soon organized, consisting at first of but twelve members, and in the face of many hindrances and discouragements he continued to act as their pastor till, at the end of thirteen years, the number had increased to more than three hundred. From Chester he removed to Lowell, and was there for fifteen years pastor of the Appleton-street church. The disease of which he died was so gradual in its progress, that though it never reated from the time it began, it occupied two years in completing its work; and the final passage from life to death was so gentle, that the transition could scarcely be marked by those who watched its approach.

Mr. Burnap was one of a large family of children left in destitute circumstances by the early death of the father. In the whole work of preparing himself for the ministry, he had no other pecuniary resources to rely upon than such as his own efforts secured. $150 a year was the extent of his remuneration for the most laborious services in the beginning of his ministry, and at the end of thirteen years, his nominal salary had risen to but $400. Industry, economy, and untiring perseverance, were therefore virtues which the severe discipline of experience had wrought into his whole constitution. The want of an adequate support in the outset compelled him to forego the costly luxury of books until the habit of self-reliance was rigidly confirmed, and to the last, in his preparations for the pulpit, he depended almost entirely upon the native resources of his own highly independent and practical mind. He pursued such a course with a much higher degree of success than could justly be expected of any one, and yet he was as well aware of its disadvantages as to regret he is his thirties had been necessitated upon him by the embarrassments under which he received his education, and entered upon the ministry.

As a man, he was upright, honest, always reliable in the minute and incidental, as well as the greater concerns of duty. As a citizen and member of society, he took a deep interest in every thing which tended in his judgment to improve the physical and intellectual, as well as the moral condition of all classes, and of the world at large. As a minister of the Gospel, he labored faithfully in the sacred office, and beloved the work, and he bore with patience and self-possession the trials and discouragements which none can avoid.

WAINWRIGHT—In this city, on Thursday, Sept. 21, the Right Rev. Jonathan M. Wainwright, D.D., Provisional Bishop of the Episcopal Church in New-York, in the 62d year of his age. He was born in England, although his mother was an American, a daughter of the celebrated Dr. Mayhew, of Boston. Dr. W. received his education at Harvard College, class of 1812, where he was for some years Professor of Elocution. In 1816, he became Rector of Christ Church, Hartford, whence he removed, in 1819, to become an assistant-minister of Trinity Church, in this city, and in a few months was called to be rector of Grace Church, where he remained until 1836. He then removed to Boston, but in 1839 he was recalled to old Trinity, and in 1852 was chosen "Provisional Bishop" of New-York by a fusion of parties which closed a long and angry strife. It is to be feared that his early removal may again open the floodgates of contention in the diocese. His disease, which was brought on by exposure and fatigue in the discharge of his Episcopal functions, was in the first instance a bilious intermittent fever, but afterward assumed a typhoid character.

Dr. Wainwright was a man of admirable social qualities, with great affability of address, and a benign and kindly disposition. Devoted to the interests of the Episcopal Church, of which, both from conviction and taste, he was a strenuous adherent, he conciliated the good-will of the religious public in general, and probably never alienated a friend or made an enemy by differences of theological creed. With a voice of uncommon melody and strength, and a graceful and imposing action, he held a high rank among the living orators of the pulpit.

TAYLOR—In Cleveland, Sept. 18, Hon. John W. Taylor, aged 70. He was born in Saratoga County, N. Y., and for twenty years represented his native district in Congress. He was chosen Speaker in 1825, on the retirement of Mr. Clay to the Senate, and was the only Northern-born man who has held the office during this century. In 1840, he was chosen a member of our State Senate, and was stricken with paralysis while presiding as paralysis. He resigned his seat soon after, and in 1843 removed to Cleveland, where, in the family of his son-in-law, Mr. W. D. Beattie, he has spent the tranquil evening of his days, enfeebled and broken in body, but unclouded and vigorous in mind.

RAWSON—At Hungar's Parish, Va., on the 26th of August, after a brief illness, Rev. James Rawson, D.D., son of an English Wesleyan clergyman, and formerly a member of the New-York and Troy Conferences of the Methodist Episcopal Church.

PUNTON—At Fort Leavenworth, Kansas Territory, on Wednesday, Aug. 23, Adele C., wife of George B. Punton, Esq., and daughter of Dr. Elihu Blake, of this city, aged 34.

MCNEISH—At Constantine, Mich., on Sunday, Sept. 3, after an illness of 11 days of bilious congestive fever, Rev. David McNeish.

WATKINS—At Rochester, on Thursday, Aug. 31, Mr. William Watkins, of this city, in the 77th year of his age.

WATKINS—On Tuesday, Sept. 5, Mrs. Lucy Watkins, relict of the above, in the 63d year of her age.

RICHARDS—At Rowley, Mass., Sept. 4, at his father's residence, Rev. Humphrey Richards, late pastor of the Baptist church in Newport, aged 38 years.

BARCULO—Suddenly, at Poughkeepsie, on Monday, Sept. 4, Sidney James Barculo, only son of the late Hon. Seward Barculo, in the 14th year of his age.

WELLS—At Buffalo, Sept. 4, of cholera, Elizabeth Jane, only daughter of Chandler J. and Susan Jane Wells, aged 14 years.

CORNELL—In Fairfield, Conn., Sept. 9, after a lingering illness, Mary Annette Cornell, wife of Richard Cornell, of this city, aged 47 years.

ORR—In Brooklyn, at the residence of his grandfather, Timothy Kellogg, Edward Trumbull Orr, son of Edward and Sophia L. Orr, of Detroit, Mich., aged 4 months.

TUTTLE—On Tuesday, Sept. 5, at Patchogue, Long Island, Rev. Ezra Tuttle, aged 90 years.

THOMAS—In Jersey City, at the house of his son, on the 3d of September, Rev. James H. Thomas, aged 66, in the 43d year of his ministry. At the time of his death, he was pastor of the Presbyterian church at Yorktown, N. Y., and had been highly respected and useful as the pastor of churches at Chester, and at New Windsor and Canterbury, Orange County, N. Y., at Paterson, N. J., at Edgartown, Mass., and at Patchogue, L. I.

HARNED—At his residence, near Newark, Del., Sunday, Sept. 10, William Harned, formerly of New-York city.

REDFIELD—In Corning, N. Y., Sept. 12, "in the sweet hope of a glorious immortality," Mrs. Hannah Mary, wife of J. A. Redfield, Esq., and daughter of the late Dr. John C. Hayt, and sister-in-law to Rev. F. W. Graves, of this city.

BENTON—At Washington City, Sept. 11. She has been an invalid for many years. This will prove a severe dispensation to Col. Benton, whose conjugal devotion as a husband has ever been the admiration of all who have had the privilege of being admitted within his domestic circle. In one of his speeches, made we believe in 1851 or 1852, he makes a brief allusion to his wife, which is one of the most eloquent "touches of heartbreak" we ever read; and in his "Thirty Years in the Senate," he dwells upon General Jackson's devotion to Mrs. Jackson with a fervency of appreciation which reflected the deep sympathy of his own heart with what he was describing.

KIMBERLY—At West-Haven, September 5, 1854, Hannah Kimberly, aged 93. She was born in this parish, formerly a part of the town of New-Haven, in the same year with Rev. Payson Willistion, D.D., of East Hampton, Mass., the eldest living graduate of Yale College. Companions in play during childhood, they have outlived all their generation, the generation that came upon the stage before the Declaration of Independence, participated in the struggles of the American Revolution, celebrated the peace of '83, and adopted the Federal Constitution of 1789. For a long time devoted by covenant to the cause of Christ, she showed forth Christianity in its maturity and strength. Before the commencement of the era of missionary operations, she felt as a loss what to do to carry into effect the benevolent wishes of her heart. Feeling an ardent desire especially that those families who had emigrated from the old States into Vermont and the then new settlements of Western New-York, should be blest in their new homes also with a preached Gospel, and the ordinances of Christ, she suggested to her pastor, whether there were not some among his ministerial brethren who would leave their people for a time, to visit and labor among these dwellers in the wilderness, adding, that she had a gold piece in reserve which she wanted to give for the purpose. Rev. Noah Williston was not the man, even at that day, to lose sight of such a thought. He dwelt upon the idea with mingled prayer and faith, went to General Association, communicated it to the members, one and another engaged to go in succession, and this informal volunteering resulted in the formation of the "Connecticut Missionary Society." This simple suggestion, with the corresponding contribution, of a Christian female in the ordinary walks of respectable life in a quiet country village, became the germ of that well-known organization which now, with a permanent fund of $20,000, which for more than half a century has been sending out its commissioned messengers to proclaim the "glad tidings," form churches, administer ordinances, and supply with living bread the spiritual wants of the destitute throughout regions equal in extent, and approximating in population to the empires of the Old World.—S. S.

NATIONAL STOVE-WORKS. Warerooms at 289 Water street. $1000 challenge. SANDFORD'S PATENT CHALLENGE PORTABLE HEATER, warm air and ventilator, for heating rooms, stores, halls, public rooms, churches, etc.

The public are aware of the many impositions practised on them in the way of a "Portable Heater." The great complaint of heat, cold, impure, musty, dusty air; so injurious to health, destructive to furniture; too much heat in the upper part of the heater; also in the apartment where it is placed; often bulky, regardless of economy or ventilation, and totally destitute of a proper equalization of heat. In the "Challenge Heater," all the above objections are done away.

We give a sample of the testimony we can produce in their favor.

"We, the undersigned, do most cheerfully recommend Watson Sandford's patent "Challenge Portable Heater," having had practical experience of them during the past winter, and do not hesitate in saying it is one of the most important inventions of the age, to those who wish for pure heated air in their apartments. The one we have in use is fifteen inches in diameter, heating our rooms perfectly with as little fuel as it would require to heat one room with an ordinary stove; also producing a pleasant atmosphere through the entire house, in the coldest weather:

"W. H. Windsor, 69 Pearl street, New-York.
" Corn Exchange Insurance Co.,
" Residence, 374 Pacific street, Brooklyn.
Daniel Cunningham, 146 Mulberry street.
John Cottier, 7 Maiden lane.
John Black, 155 Broadway.
Rev. L. M. Vincent, Pastor of Sullivan street M. E. church, New-York.
" Dr. H. S. Foster, Pastor of Pacific street M. E. church, Brooklyn.
" R. M. Hatfield, Pastor of Washington street M. E. ch., Brooklyn.
" John S. Inskip, Pastor of Fleet street M. E. ch., Brook'n
" E. Pitt, No. 6 Putnam avenue.
" Henry J. Fox, Pastor of Eighth street M. E. ch., Williamsburgh.
" L. S. Weed, Pastor of Sands street M. E. ch., Brooklyn.
" M. Y. Snider, Pastor of Allen street M. E. ch., N. Y.
" J. P. Hermens, Pastor of Green street M. E. ch., N. Y.
Hanford & Brother, Park row, New-York.
John Owen, Esq., 47 Wall street.
Ira Perigo & Co., 61 Nassau street, New-York.
O. B. Pearson, 25 Morton street, New-York.

Wholesale and retail, at the ware-rooms, may be found the Challenge, Island City, and Express Cooking Stoves, Young America Summer Range, Model Hard-coal Furnaces, C. G. Furnaces, Oven Mouths, R. R. Depot Stoves; the best assortment of just such stoves as is wanted for summer and winter use. East, West, North, or South, for all kinds of coal or wood, all of our own manufacture. All goods on hand pertaining to the trade.

304-tf WHITNEY & SANFORD.

ENGLISH AND CLASSICAL BOARDING-SCHOOL FOR BOYS, at Wilton, Conn. Number limited to fourteen. This school, for several years under the care of the late J. G. ROWLAND, M.A., and now conducted by Mr. A. E. KITTREDGE and Mrs. J. G. ROWLAND, will commence its winter session November 1. The situation is a pleasant one, easy of access from New-York, in about two and a half hours by the New-York and New-Haven Railroad. Circulars may be obtained of Mr. A. Merwin, Bible House, Astor place, and 22 Myrtle avenue, Brooklyn. An interview may be had with Mr. Kittredge, at the Foreign Missionary Rooms, the 2d, 4th, 5th, and 6th of October, between the hours of 11 and 12; or he will call on any who may leave their address with Mr. Merwin. Letters directed to the Principals at Wilton, Conn., will meet with prompt attention.

Mrs. J. G. Rowland will be at No. 109 Wm. Thirteenth street, New-York, Oct. 12, from 12 to 1 o'clock.

304-5t { A. E. KITTREDGE, Mrs. J. G. ROWLAND, } Principals.

CARPETS, OIL-CLOTHS, Etc., FOR FALL TRADE. PETERSON & HUMPHREY, 377 and 379 Broadway, corner of White street, have just received, and now in store, a large and extensive assortment of ENGLISH and AMERICAN CARPETING, comprising:

RICH MEDALLIONS, in one entire Carpet.
" " VELVET, of all widths and designs.
" VELVET CARPETS, rich colors, patterns new.
" TAPESTRY " " "
" BRUSSELS and THREE PLY, in great variety.
" INGRAINS, of every description.
OIL-CLOTHS, of all widths and quality, superior finish and new designs.

Rugs, Table and Piano Covers, Mats, Rods, Matting, etc., and all other goods found in Carpet Stores, to which we call the attention of merchants, traders, housekeepers, etc., for sale on the most reasonable terms.

PETERSON & HUMPHREY, 377 and 379 Broadway, cor. of White street.
304-52tw

THE WINTER TERM OF THE POUGHKEEPSIE COLLEGIATE SCHOOL will commence on the first

FAITH.

BY HADUSSAH.

No angel form,
Dwelling amid the golden courts above,
Vailing unsullied brow before the throne,
Or sounding harp-strings to the thrilling tone
Of seraph-voice in song of rapturous love,
While through the eternal arches as he sings,
Ten thousand times ten thousand echoes ring,
"Praise, praise to God all holy!"

No struggling man,
Striving to stem the foaming tide that laves
The distant shore where rise the gates of heaven,
Regardless of the ark of mercy given
To bear him safely o'er the treacherous waves;
Then fainting, sinking in the conflict vain,
While far along the waters onward flow
Is borne a low, funereal strain of woe,
"Lost, lost to life for ever!"

A helpless one,
That kneeling on the mount of Calvary,
And shrinking from the sound of rising flame
And raging flood beneath, and from the gleam
Of lightning darting from the blackened sky,
Looks upward in his prostrate agony,
And, wildly clinging to that lone cross, hears
The voice of God fall on his eager ear:
"I have redeemed thee; cast aside thy fear;
Thy Savior died for thee!"

A simple child,
That resting in its father's arms, consents
To go where he shall choose, nor shrinks, nor fears,
Though the green valley-path give way to drear
And howling wilderness, or mountain-pass: content,
'Mid frowning cliffs, or in the untrodden wilds,
To nestle closer to that tender breast,
And say, in upward smile of peaceful rest,
"My father loveth me!"

Such trust be ours,
To lead us onward in this dangerous road,
Through storm and sunshine, feeling all secure
That He who bids us for a while endure,
Will ever prove to us our Father, God;
And when death comes to chain our mortal powers,
Then Faith shall open wide the gates of light,
And gently fading from our raptured sight,
Be lost in life eternal.

Family Reading.

THE ORIGIN OF POPULAR CUSTOMS; OR, PAGAN FESTIVALS AND SAINTS' DAYS.

NO. II.

May was called by our Saxon ancestors Trimilki, because in that time they began to milk their kine three times a day! The modern name is from the Latin Maius.

The festival of May-day is not universally observed in this country; but in England, it has existed from time immemorial, and there is abundant proof that it is but a repetition of the Phalic festivals of India and Egypt. Phallos, in Greek, signifies a pole, and a May-pole was ever one of the features of May-day festivities. It has come down to us from the Druids, and that they had it from India is proved by a multitude of facts and coincidences. They celebrated on that day their god *Bel*, by lighting immense fires on the various *cairns*, and the Scotch and Irish aborigines called it Beltine—the day of Beltine's fire. The Irish still retain the custom of lighting fires at short distances, and making the cattle pass through them; and the early Britons called the island, "The Island of Beli." "On May-day, in the morning, every man would walk into the sweet meadows and green woods, there to rejoice their spirits with the beauty and savor of sweet sounds, and with the harmony of birds praising God."

The May-pole was made sometimes of oak, and sometimes of elm or birch, painted yellow and black, in spiral lines.

In England, and other European countries, there are more flowers on the first of May than with us in New-England; and it is not many years since it was the custom to deck a cow with flowers, trimming her tail and horns with wreaths, and parade her through the streets, with a young girl at her side dressed as gaily as herself.

June was called by our Saxon ancestors Meydmonath, from *Meider*, to pasture. Midsummer-day is the principal festival of this month, and, as in many other instances, nearly all the ceremonies appropriated to it by the Catholics originated with the Pagans, who celebrated on that day the return of summer.

This eve was particularly favorable to the charms by which women were to discover their future husbands; but there is not a festival I have mentioned that had not this for one of its features, and almost every divination practised by these heathen for this purpose, I have seen practised by young girls in New-England, and with faith too, proving that human nature is the same in all ages and countries.

July was called by the Saxons Hemonath—foliage month. There are few days of importance in this month, except the dog-days, and it is to Egypt that the various notions with regard to these are to be attributed. As the dog-star arose about the time of the summer solstice, and the Nile began to rise about the same time, they imagined the overflowing of the waters in some way depended upon or was influenced by the star; and they, therefore, worshiped it as something holy. This season, among other nations, was accompanied by intense heat, and consequent calamities; they, therefore, held it in very different estimation. The Romans said, at the rising of Sirius the seas began to boil, and the wines to ferment, and the dogs went mad.

St. Swithin's-day occurs on the 15th of July, and is characterized by the popular superstition that if it rains on this day, it will continue to rain for forty days afterward, and this is also a notion very prevalent among ignorant people in this country. "They have always noticed," if it rain on such a day, it will rain on the same day during every month of the year, etc.

August with the Anglo-Saxons was Arnmonath, or Harvest month. The only important day is *Lammas-day*, so called because a live lamb was brought into the church at high-mass, or because on that day the Saxons offered bread made of new wheat—*loaf-mass*. On the same day was paid the tax of *Peter's pence*—a tax levied upon every hearth or chimney throughout England, for the purpose of supporting a school at Rome for the education of the English kings, priests, and laity in the true Roman Catholic faith.

September was the seventh month from March, and retains its Latin name without the change of a letter. The Saxons called it Halige monath—holy month, as it was celebrated among them as a *holy day*.

Michaelmas is the principal festival day, and the custom of eating *goose* on that day indicates its Pagan origin, as the goose was sacred to Isis among the Egyptians, and to Juno among the Romans. When we find so many of the gods and goddesses of heathendom prototypes of modern saints, we may at least suspect that Saint Michael is here only occupying the place and receiving the honors of some Pagan deity.

October is the eighth month from March, and was called by our Saxon ancestors *Wyn monath*—wine month.

Here another unmeaning frolic may be traced to a Popish superstition, and from that to a classic rite. Allhallow's-Eve is the eve before All-saints'-day, and occurs on the 31st of October, and is also called Nutcrack-night, because nuts were employed as one of the modes of divination practised at this season. When used in a frolic, it is said, "When the nuts are thrown upon the fire, if they lie still and burn together, it prognosticates a happy love; if, on the contrary, they bounce and fly asunder, the sign is unpropitious." The Romish Calendar says, "Nuts have a religious import;" and in the chronicles of the ancients we read that it was a custom for the bridegroom to throw nuts about the room that the boys might scramble for them, intimating that henceforth the new husband meant to lay aside the sports of boyhood.

Among the peasantry of Scotland and Wales, naming two nuts for a lad and lass, and throwing them in the fire, was a famous charm. If they burned quietly together, they would have a pleasant life together; and if they started away from each other, it was an evil omen. Naming of apple-seeds is another manner of divination, and there are few boys and girls in any country, I trow, who have not done both. Going down cellar backwards with a looking-glass is another, and also placing stems of grain or tree over the door, believing he who first walks in is to be the future husband.

November was called by our Saxon ancestors *Wint monath*—wind month, on account of the high winds at this season. Allsaints'-day occurred on the first of this month, and originated thus:

The Pantheon at Rome was built to accommodate Mars and Venus, who were said to be equivalent to all the gods; and Pope Boniface ordered that it be purified of its idolatrous dregs, and as it had before been dedicated to all the gods of heathenism, it should now be sacred to all the saints of Christianity, and service should be daily celebrated; but Gregory IV. limited the festival to the 1st of November.

Allsouls'-day was the 2nd of November, and in commemoration of the departed faithful. The custom of sacrificing to the souls of the dead was an old Roman rite, borrowed from the Greeks, and sprinkling with holy water was also of Pagan origin.

December was called by our Saxon ancestors *Christ monath*, because Christ was born in this month; and Christmas is the principal festival. The first churchman who makes mention of the observance of it is Theophilus, Bishop of Antioch, about the year 170, and for the first four centuries it was far from being universally kept. Portions of this festival may be easily traced to the old Romans and the ancient Saxons, but it was evidently in its origin an astronomical observance, to celebrate the winter solstice, and approaching prolongation of the days; and the immense candles they lighted were emblematical of the increasing light and heat. The Church adopted the same custom, with reasons of its own, as usual. The Saviour was called the light of the world, as also were the Apostles, and they were typified by these emblems. It is the custom of the Catholic Church to light candles by which to read the Gospels at mid-day. Yet it is still very doubtful among Christians and learned chronologists, whether Christ was born in September or December.

The only remaining festival is that on the eve before New-Year's-day. The *drinking of healths* was universal on this eve, when parties remained together till the clock struck twelve, and then kissed each other, and wished a happy new year around.

Bumpers are of remote antiquity, and were drunk among the Greeks and Saxons. *Be in health* was the Saxon phrase. The Greeks drank to the gods, and to one another. The Christians followed their example, when they drank to St. John the Baptist and the "blessed Archangel St. Michael." So, too, the Danes drank to Thor, Wodin, and kindred deities, while the Icelanders drank even to God the Father.

It will be seen that almost every Roman Catholic festival was adopted from some one which before existed among the Pagans, and the Church probably adopted them at first because the people would not give them up, and they allured Pagans to become nominal Christians by engrafting their favorite customs upon the creed of the Church, by substituting *ideal saints* for visible and tangible deities. Many of them, at least, were no nearer to being real Christians for this stratagem, but perhaps they the sooner became civilized.

The Reformers, and especially the Puritans, pronounced all these festivities heathenish and *devilish*, and would have nothing to do with them; and, in some respects, they went to the other extreme. They did not, however, prescribe the gloomy and austere life sometimes charged upon them. They had a stern and solemn work to do for truth. Looking *back* upon their times we may see points in which they erred, from excess of caution. Perhaps they might have permitted some holiday customs, divesting them of all religious superstition, thus proving that religion did not prohibit innocent amusement, and neither was the observance of it encumbered with vain and ostentatious ceremonies.

M. M.

THE LITTLE TRAVELERS.

Do you ever think, children, how great a blessing it is to live in a civilized land, among Christian people? When you look out upon the fine road which passes your door, have you ever thought what it would be to live far away in a Western forest, with nothing but an Indian trail through the dense woods?

I have been reading several letters from missionaries among the North-western Indians, and have thought you would be interested in hearing something of the children of one of their families. I have seen some of the older children, about whom I am going to tell you, and have for many years been acquainted with their parents.

When these people first went among the Indians, to instruct them in the arts of civilization, and to preach to them salvation through Christ, it required three months to go from Cleveland, Ohio, to their forest-home. They experienced many hardships on their journey. Sometimes they traveled in one way, sometimes in another. Often they were obliged to walk, and at times when the ground was marshy, so that they sank up to their boot-tops. The ladies, particularly, found it exceedingly wearisome to pursue their way through all these difficulties, for they had been unaccustomed to such hardships. But they were willing to endure it all, that they might teach the heathen about Jesus. The woods through which they journeyed were infested with mosquitoes, which added greatly to their sufferings. I heard a gentleman who had traveled over this route, say that he was so troubled by them, that one day he hid himself under a canoe to escape from them, but even there they found him, and made him very uncomfortable. Little Susan was carried in the arms of her friends much of the way. She was protected by a close sun-bonnet and vail; but these annoying insects, notwithstanding all that could be done to keep them off, so stung her that her hair was clotted with blood.

About a year ago Susan's mother died. She was from home, at a British settlement, where she had been taken to consult a physician. When it was found she could live only a short time, a friend was sent for the children, as their mother was exceedingly anxious to see them once more before she died. But the journey was so long that she did not live till they arrived.

So soon as their mother had died, their father went to meet them. His heart overflowed with grief, and when he saw them he could not refrain from tears. They felt at once that they should never again hear their mother's voice, or see her face looking in love upon them. They too wept. Their father's first words to them were, "Your dear mother is in heaven." Soon they inquired, "If we are good children, and love God, shall we go to heaven and see mamma?" It was a great consolation to them to be assured that, if they were good, they would be separated from her only for a short time, and would then live with her for ever.

The poor children had almost perished with cold in crossing "the plains," before their father met them. The ground was covered with snow, and the weather was severe.

The children remained among their new friends at the settlement till spring, and then their father started with them to come to the States. For a few days they were able to travel with a horse and sled. Then they changed their mode of conveyance, and for several days the children and baggage were drawn by dogs. Dogs are much used in that part of the country in the winter. They are harnessed like horses, three on one sled or train, one before another. A dog-train is an oak board, three eighths of an inch thick, twelve or fifteen inches wide, and ten or twelve feet long. It is bent up in front, so as to run easily over logs and rough places. On these, whatever is drawn is secured by being firmly lashed. The children were fastened on in this way. They found it very fatiguing to be confined in one position; beside, the path being rough, the trains often turned over, and they were drawn in the snow. Their father traveled on foot, and was kept constantly busy, running from one train to another to see that they were right side up, and to place them so when they were not. They often suffered with cold while crossing those large plains where the winds have so free and wild a sweep, and frequently were obliged to continue their journey in the night, in order to find wood with which to kindle a fire.

After our travelers dispensed with the dog-train, they embarked in a bark-canoe. From that they changed to a row-boat, such as many of you have often seen; then to a wagon; afterward to a steamboat; and, last of all, to a railroad. They were about three months making this journey, owing to various detentions from different causes. At one time they were obliged to wait for the opening of navigation; at another, some of the family were too ill to proceed on their way.

I have often thought of these children, and the privations to which they have been subjected, because of the devotion of their parents to a missionary life. I trust God will bless them, and prepare them for his service on earth, and a happy eternity in heaven.

All Christians are not required to be missionaries, but there is enough for every one to do who has a heart to do good. Sometimes people think they would like to go to the heathen, when they feel little inclination to benefit those about them. The poor, as our Savior said, we have with us always, and whensoever we will, we may do them good. We can do much for the comfort and happiness of those immediately about us, and it should ever afford us pleasure to do so.

When we hear of the hardships to which even children are exposed in uncivilized countries, it should make us more grateful for the common blessings of life which we enjoy. They are many of them so common that we forget to thank God for them, unless, by being deprived of them for a time, we are taught their true value. In a season of drought, we learn to appreciate the blessing of rain. So, when other ordinary good is withheld, we begin to estimate its importance. It is well for us to cultivate feelings of thankfulness for all the mercies we enjoy, and to remember that God is the giver of every good gift.

Anne H.

MY LITTLE BAG.

On my table lies a little bag. It has no beauty to render it valuable. It is not made of silk or velvet. The material is plain muslin, and that by no means of the finest texture. It is not very neatly made. The stitches are irregular. Sometimes they are piled one above another, and again they are scattered far apart. The hemming shows that no skillful seamstress held the needle. And yet this bag has afforded me much pleasure. Every stitch was made by the hand of love, and with a desire to gratify me and add to my happiness. It was a work of toil, for the fingers were unused to such labor. Patient industry and persevering effort were required to accomplish it. Self-denial, too, was practised, for play was forsaken on its account.

It was a gift to me from a dear, heaven-eyed child; a token of his purest and warmest affection; and that has made this coarse muslin more precious than the richest material could be, which had no such extraneous value.

What a blessing is love! How it enriches us! Without it we must ever be poor. "God is love," and he has taught us to love one another. "Love is the fulfilling of the law." We must love our neighbor as ourselves.

"Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like the heaven above."

No offering of true love is valueless, however small or imperfect it may be. My little bag is rich in pleasant associations, and I never look upon it but with a full heart.

God does not accept what we do for him, because of any peculiar excellence in our devotion, but because it is the result of our love to him.

Anne H.

CATECHISM OF THE JEWS; OR, THEIR RULE OF FAITH.

BY DR. HENRI LOEB, CHIEF RABBIN IN BELGIUM.

[Printed at Brussels, 1835. Translated from the French for *The Independent*, by J. A. Van Heuvel.]

INTRODUCTION.

Question. What does religion teach us?

Answer. It teaches us to know God and serve him.

"Therefore my people shall know my name; therefore they shall know in that day that I am he that doth speak: behold it is I."—Isaiah, 52:6.

"And now, O Israel, what doth the Lord require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul."—Deut. 10:12.

Q. Is the knowledge of religion necessary?

A. Yes; the most necessary of all knowledge is that of religion, since it is only religion that can render us perfectly happy.

Q. How does religion render us happy?

A. It obtains for us the protection of God; it consoles us in the calamities of life; it gives us assurance of eternal happiness; in fine, it procures for us peace of mind, and the love of our fellow beings.

"And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil."—Deut. 11:13, 14.

Q. What is the most proper season for the study of religion?

A. The season of youth; because then our memory is most fresh; we are less distracted with the occupations and cares of life; and especially because it concerns us to know in youth how we ought to conduct ourselves to be truly happy.

"Remember now thy Creator in the days of thy youth, while the evil days come not."—Eccles. 12:1.

Q. How can we learn to know God and serve him?

A. God makes himself known to us by the light of reason, and by revelation.

"For this commandment which I command thee this day it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth and in thine heart, that thou mayest do it."—Deut. 30:11, 12, 14.

Q. How does God make himself known to us by the light of reason?

A. When we contemplate the world, our reason tells us that it must have had a Creator who made all that we behold, and since we see around us so many different created things, and such a wonderful order throughout, we may be assured that the world is the work of unbounded power, wisdom, and goodness.

"The fool has said in his heart, There is no God."—Psalms 14:1.

"Lift up your eyes on high, and behold who hath created these things."—Isaiah 40:26.

"Ask the beasts, and they shall teach thee, and the fowls of the air, and they shall tell thee; or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind?"—Job 12:7-10.

Q. Is reason sufficient to give us a knowledge of God and his holy will?

A. No; therefore we see most nations have misunderstood the true God, and fallen into idolatry—that is, they have adored a false God.

Q. How has God come to the aid of the human race?

A. God has supplied the insufficiency of our reason by granting us revelation.

Q. What is revelation?

A. Revelation is the instruction in regard to religion which God has given to men, at first by the patriarchs Abraham, Isaac, and Jacob, later by Moses his servant, and then on Mount Sinai in presence of all the people of Israel.

"Your eyes have seen all the great acts of the Lord which he did."—Deut. 11:7.

"He showeth his word unto Jacob, his statutes and his judgments unto Israel."—Psalms 148:19.

"These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness with a great voice; and he added no more: and he wrote it on two tables of stone, and delivered them unto me."—Deut. 5:22.

Q. Why did God reveal himself in so singular a manner on Mount Sinai?

A. That all Israel should see him, and be witness of him, and that this imposing spectacle might make the deepest impression on them.

"Ye are my witnesses, saith the Lord, you and my servant (Moses) whom I have chosen; that ye may know and believe me, and understand that I am he. Before me there was no God formed, neither shall there be after me."—Isaiah 43:10.

Q. What did God make known to the people of Israel in this great revelation?

A. God gave them the Ten Commandments.

"And the Lord spake unto you out of the midst of the fire: ye heard the voice of the Lord, but saw no similitude, only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."—Deut. 4:12, 13.

Q. What name is given to the book which contains these revelations?

A. It is called the Bible, or the Holy Scriptures, and is divided into three parts: 1. The Five Books of Moses, or the Law. 2. The Prophets. 3. The Hagiographa, or Sacred Writings.

Q. How is that religion called which is founded not only on the instruction of right reason, (natural religion,) but also on the revelation contained in the Bible?

A. It is called Revealed Religion, or the Mosaical Religion.

Q. Is the religion of Moses then contrary to *natural* religion?

A. In nowise; on the contrary, it is the religion of Moses that has purified and perfected natural religion.

"Thy testimonies are wonderful, therefore doth thy soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple."—Psalms 109:129, 130.

"The commandment is a lamp, and the law is light."—Proverbs 6:23.

Q. What does the religion of Moses teach us?

A. It teaches us that we ought to believe and act to become, by the grace of God, more and more wise, virtuous, and happy.

"Thus saith the Lord, Keep ye judgment and do justice; for my salvation is near to come, and my righteousness to be revealed."—Isaiah 56:1.

Q. What is the meaning of the word *believe?*

A. It signifies that we ought to regard as true and certain all that God has revealed to us, whether by our reason or the Holy Scriptures.

"The just shall live by his faith."—Habakkuk 2:4.

Q. Is it sufficient to know God?

A. No; it is not sufficient to know God. We must also serve him.

Q. What is it to serve God?

A. To serve God is to conform ourselves in all our thoughts, in all our words, and in all our actions, to the commandments of God. Instead of to *serve God*, we also say to *fear God*.

"Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name."—Deut. 10:20.

"Fear God and keep his commandments, for this is the whole duty of man."—Eccles. 12:13.

FIRST PART.

Of the Truths of Religion, which every Israelite ought to believe.

SECTION I.

OF GOD AND HIS PERFECTIONS.

Q. What is God?

A. God is an infinite and all-perfect spirit, who created all things, and on whom all things depend.

"Who can utter the mighty acts of the Lord? Who can show forth all his praise?"—Psalms 106:2.

Q. What does religion make known to us of God?

A. It makes known to us his existence, his perfections, his works, and his commandments.

"And God said unto Moses, I Am that I Am. And he said, Thus shalt thou say unto the children of Israel, I Am hath sent me unto you."—Exodus 3:14.

Q. What are the perfections of God?

A. God is one, spiritual, everlasting, all-powerful, who knows all things, is every where present, perfectly wise and intelligent, holy, just, good, faithful, and true.

Q. What do you understand in saying that God is one?

A. I understand by it that there is only one God, as reason and Scripture teach us.

"Hear, O Israel, the Lord our God is one Lord."—Deut. 6:4.

"Know, therefore, this day, and consider it in thine heart, that the Lord he is God, in heaven above, and upon the earth beneath; there is none else."—Deut. 4:39.

Q. What use ought we to make of this truth that there is only one God?

A. We ought to guard ourselves against all idolatry, which consists in rendering divine honors to others than the only true God.

"Thou shalt have no other gods before me."—Exodus 20:3.

Q. What is the meaning of the expression *God is spiritual?*

A. It means that God has no body, but that he is a pure and perfect Spirit, whom we are unable to see, but whom we know by the light of reason, and by the Bible.

"And God said to Moses, Thou canst not see my face, for there shall no man see me and live."—Exodus 33:20.

Q. What use may this truth be to us that God is a pure spirit?

A. It enables us to see how absurd it is to represent the Divinity by any image, or any other resemblance; it teaches us that God desires to be honored, not by an external and gross worship, but by a purity of heart and a virtuous conduct.

"To whom, then, will ye liken me, or shall I be equal? saith the Holy One."—Exodus 40:25. [The text in the original is quoted thus, "To whom will you liken me, and by what image will you represent me?"]

"For I desired mercy, and not sacrifice, and the knowledge of God more than burnt-offerings."—Hosea 6:6.

Q. What denote these words, God is eternal?

A. They denote that God has had no beginning, and will have no end. If God was not eternal, he could not have created the world.

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God."—Psalms 90:2.

Q. What denote these words, God is all-powerful?

A. They denote that God is able to perform every thing that he desires. The all-powerfulness of God appears in the multitude and greatness of his works. A power without bounds could alone create the heavens and the earth.

"Our God is in the heavens, he hath done whatsoever he pleased."—Psalms 115:3.

Q. To what does the truth, that God is all powerful, obligate us?

A. It obligates us to put all our trust in him alone, even in the midst of all the afflictions and evils of this life.

"My help cometh from the Lord, which made heaven and earth."—Psalms 121:2.

"The Lord is on my side; I will not fear: what can man do unto me?"—Psalms 118:6.

Q. Why do you say that God knows all things?

A. Since God has created all things, he ought also to know all his works; and since God is eternal, he ought equally to know the past, the present, and the future.

"He that planted the ear, shall he not hear? He that formed the eye, shall he not see?"—Psalms 94:9.

Q. What use may we make of this truth, God knoweth all things?

A. The certainty that God knows all things ought to lead us to do what is good, and abstain from evil.

"The eyes of God are on the ways of man, and he seeth all his goings."—Job 34:21.

Q. What is meant in saying that God is every where present?

A. It means that there is no place where God is not, and where he is not able to exert all his power.

"Can any hide himself in secret places that I shall not see him? saith the Lord. Do I not fill heaven and earth? saith the Lord."—Jeremiah 23:24.

Q. What use ought we to make of this belief, that God is every where present?

A. It ought to inspire in us: 1. An entire trust in the protection of God. 2. It is very useful to retain us in our duty, and to prevent us committing any bad action, even when no one can see us.

"Fear not, for I am with thee; be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee."—Isaiah 40:10.

"There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves."—Job 34:22.

Q. What do you understand in saying that God is wise?

A. It means that God always proposes to himself the best end, and always chooses the best means to arrive at it.

Q. How do you know that God is perfectly wise?

A. The great wisdom of God is shown in the creation of the universe, in which we everywhere admire the most perfect order and the finest harmony.

"Blessed be the name of God for ever and ever; for wisdom and might are his. . . He giveth wisdom unto the wise, and knowledge to them that know understanding."—Daniel 2:20, 21.

"The Lord hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion."—Isaiah 10:12.

Q. To what does this truth, that God is supremely wise, obligate us?

A. Since God is wisdom itself, we ought to be content with the lot he has dispensed to us, to acquiesce in all that he orders or establishes, and to conform to his will.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isaiah 55:8, 9.

Q. What do you understand in saying God is holy?

A. I understand by it that God loves virtue and detests vice.

"There is none holy as the Lord."—Samuel 2:2.

"Thou art of purer eyes than to behold evil, and canst not look on iniquity."—Habakkuk 1:13.

"For thou art not a God that hath pleasure in wickedness; neither shall evil dwell with thee."—Psalms 5:4.

Q. What instruction do we receive from the truth, God is holy?

A. We ought to understand that, since God is holy, we must honor him by a pure heart, and that we can only please him by loving and practising virtue.

"And the Lord spake unto Moses saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy, for I the Lord your God am holy."—Levit. 19:1.

Q. What is the meaning of this expression, God is just?

A. It means that God will certainly reward virtue and punish vice. God ought necessarily to be just, since he is holy and all-powerful, and knows all things.

"Far be it from God that he should do wickedness, and from the Almighty that he should commit iniquity. For the work of a man shall he render unto him, and cause every man to find according to his ways."—Job 34:10, 11.

"God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Eccles. 12:14.

Q. To what ought we to be led by this belief, that God is supremely just?

A. It ought to deter us from all injustice, and oblige ourselves always to follow the right road marked out by the conscience and the Holy Scriptures.

Q. What do you understand in saying God is supremely good?

A. I understand by it that God always bestows on all his creatures all the good that is proper for them. We find innumerable proofs of the Divine goodness in Nature and the Holy Scriptures.

"The Lord is good to all, and his tender mercies are over all his works."—Psalms 145:9.

Q. To what should this truth, that God is supremely just, obligate us?

A. The belief that God is supremely just ought to inspire us with a lively gratitude and a great love to God, an ardent zeal to do what is pleasing to him, and especially an entire confidence in him. The Divine goodness ought also to oblige us to support with resignation and patience the afflictions which God sends us, since we know that our Heavenly Father chastens us only because he loves us.

"Oh give thanks unto the Lord, for he is good, for his mercy endureth for ever."—Psalms 136:1.

"Bless the Lord, O my soul, and forget not all his benefits."—Psalms 103:2.

"Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord chasteneth thee."—Deut. 5:5.

Q. What is the meaning of this expression, God is faithful and true?

A. It signifies that all that God declares to us in his word is perfectly true, and that he will certainly perform what he has promised.

"God is not a man that he should lie, neither the son of man that he should repent. Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"—Numbers 23:19.

"The word of the Lord is right, and all his works are done in truth."—Psalms 33:4.

Q. To what ought the faithfulness of God to obligate us?

A. It ought to obligate us to be faithful and true in all our words, to detest falsehood, to seek truth in all things, since this is the means of pleasing the God of truth and faithfulness.

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart."—Psalms 15:1, 2.

SECTION II.

OF THE CREATION OF THE WORLD, AND OF THAT OF MAN IN PARTICULAR.

Q. What do the Holy Scriptures teach us touching the creation?

A. They teach us that God, by a single act of his will, in six days created the heavens and the earth, and all things that are contained in them, and that on the sixth day he created also man; he created him after his own likeness.

"In the beginning God created the heavens and the earth."—Gen. 1:1.

"God created man in his own image, in the image of God created he him, male and female created he them."—Gen. 1:27.

Q. What is the meaning of these words, God created man after his image?

A. They mean that man was created holy, pure, innocent, and happy. God gave him, as the most perfect of his creatures, dominion over all other creatures.

"And God blessed them, and God said unto them, Be fruitful, and multiply and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."—Genesis 1:28.

Q. In what manner did God form man in creating him?

A. He formed him of a body and a soul. God united these two parts of our being in the closest connection, so that they act one upon the other till death separates them.

"And the Lord God formed man of the dust of the ground; and breathed into his nostrils the breath of life; and man became a living soul."—Genesis 2:7.

Q. What is to be remarked concerning our body?

A. The body of man, formed of the earth, is distinguished by its noble carriage, its wonderful structure, its organs admirably arranged, and suitable to make us acquainted with the objects which surround us, and especially by the faculty of speech.

"I will praise thee, for I am fearfully and wonderfully made; marvellous are thy works, and that my soul knoweth right well."—Psalms 139:14.

Q. What is the nature of our soul?

A. The soul is that part of man which is in him the source of thought, of sentiment, and of life. Our soul is of a spiritual nature; we can not perceive it by our senses, but we recognize its existence by its effects.

Q. What are the principal faculties of our soul?

A. Reason and conscience.

Q. What is reason?

A. Reason is that faculty of our soul by which we distinguish what is true and false, good and evil.

"In the day ye eat thereof (of the fruit of the tree of knowledge) your eyes will be opened, and ye shall be as gods, knowing good and evil."—Genesis 3:5.

"For I acknowledge my transgressions, and my sin is ever before me."—Psalms 51:3.

"The law of his God is in the heart, (that of the righteous,) none of his steps shall slide."—Psalms 37:31.

Q. To what use ought we to apply our faculties?

A. God has given us reason and conscience that they may conduct us to the end of our existence—that is, that we may become, from day to day, more perfect and more like God.

"When wisdom entereth into thy heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee."—Proverbs 2:10, 11.

"The Lord appeared to Abram, and said unto him, I am the Almighty God, walk before me, and be thou perfect."—Genesis 17:1.

Q. What should we do to be more and more impressed with our noble destiny?

A. We ought often to read and meditate on the Sacred Writings, and zealously endeavor to conform to the precepts they give us.

"Be ye therefore very courageous to keep and do all that is written in the book of the law of Moses; that ye turn not aside therefrom to the right hand or to the left."—Joshua 23:6.

"For the commandment is a lamp, and the law is light, and reproofs of instruction are the way of life."—Proverbs 6:23.

SECTION III.

OF PROVIDENCE.

Q. What is called Providence?

A. Providence is the care which God takes to preserve and govern the world, so that nothing happens in it without his will or without his permission.

Q. How do you know that there is a Providence?

A. I know it by the light of reason, and by the Holy Scriptures. Reason tells me that God has too much goodness, wisdom, and power to abandon his creatures who could not preserve themselves. The Holy Scriptures, in like manner, acquaint us that God watches over all his creatures.

"O Lord, thou preservest man and beast."—Psalms 36:6.

"All the creatures wait upon thee that thou mayest give them their meat in due season. That thou givest them they gather; thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die and return to their dust."—Psalms 104:27, 28, 29.

"The Lord killeth and maketh alive; he bringeth down to the grave and bringeth up. The Lord maketh poor and maketh rich; he bringeth low and lifteth up."—1 Samuel 2:6, 7.

Q. Do not the Holy Scriptures relate also a number of events which prove that God governs the world?

A. Yes; such are especially the Deluge, the destruction of Sodom, the life of Joseph, the deliverance of Egypt, and, in a word, the whole history of the people of Israel.

Q. What sentiments ought the certainty that there is a Providence to inspire us with?

A. It ought to inspire in us gratitude to God, trust in him, and the greatest desire to do his will.

"The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth."—Psalms 34:16, 17.

SECTION IV.

OF REWARDS AND PUNISHMENTS, OR OF THE LIFE TO COME.

Q. What ought we to believe in regard to rewards and punishments?

A. We ought to believe that God, a Being supremely just, will cause to appear after death all men before his tribunal; and that he will reward or punish them according to the good or evil which they have done on the earth.

"For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."—Eccles. 12:14.

Q. Are there not already on the earth rewards and punishments?

A. Certainly. Very often our actions receive in this life their reward or their punishment; but it is only in the life to come that Divine justice will be manifested in all its fullness.

Q. Ought we then to expect another life after death?

A. Yes; undoubtedly. We will continue to live then, even when our bodies are destroyed, for our soul is immortal.

"I will walk before the Lord in the land of the living."—Psalms 116:9.

[The preceding verse is, "For thou hast delivered my soul from death and my feet from falling."]

Q. What will happen to us at the moment of death?

A. We will leave all that we have on earth; our body will be reduced to earth, and our soul will return to God.

"Then shall the dead return to the earth as it was, and the spirit shall return to God who gave it."—Eccles. 12:7.

"My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever."—Psalms 73:26.

Q. What duties does this truth, that there will be another life, require of us?

A. It requires us not to attach ourselves too much to this world, and to prepare in due season for eternal life which awaits us.

"Certainly it is not a great good for man to be able to eat, drink, and cause his soul to enjoy the fruit of his labor."—Eccles. 2:24.

[We have placed here the text as cited in the original, which appears to be a correct version, and not that in our Bible, which reads thus: "*There is* nothing better for a man than that he should eat and drink, and that he should enjoy good in his labor;" which has an entirely different meaning from the above. But by leaving out the words italicized, which are also so in the Bible, denoting them to have been introduced, the sense of the text will be the same as that given in the catechism.]

Q. With this belief, how ought we to conduct ourselves when death has deprived us of our parents and friends?

A. We ought to avoid excessive grief, since we know that the soul of our friends will always live, and that it has returned to God, to whom ours will one day also come.

"Ye are the children of the Lord: ye shall not cut yourselves, nor make any baldness between your eyes for the dead."—Deut. 14:1.

Q. Will our bodies also one day return to life?

A. Yes; our sages and prophets clearly teach us this.

"Thy dead men shall live; together with my body shall they arise. Awake and sing ye that dwell in dust."—Isaiah 26:19.

"And many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt."

Q. Do we know the time when the resurrection of our body will take place?

A. No; we do not know the time when God will perform this wonderful work, or the manner in which he will perform it. We are equally ignorant of the time when the other predictions of our prophets will receive their fulfillment.

"Such knowledge is too wonderful for me; it is high, I can not attain it."—Psalms 139:6. [The three preceding verses are: "Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue but lo! O Lord, thou knowest it altogether. Thou has set me behind and before, and laid thine hand upon me. Such knowledge," etc.]

Q. What is the great prophecy of which we ought especially to wait for the fulfillment?

A. It is the prophecy which declares to us the coming of the Messiah, who will lead us to a pure knowledge of God, and will establish on earth the kingdom of God.*

"And in that day there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek and his rest shall be glorious."—Isaiah 11:10.

Q. What are we to understand by the words "the reign and kingdom of God shall be established on the earth"?

A. We are to understand by it that the time will come when all men will know and adore the only true God; when all will love him with all their heart, and obey him from love and a holy zeal; when all men will live together in peace and concord.

"For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one

THE POPE'S JUBILEE.—The Universal Jubilee, so long announced as being contemplated by the Pope, is now said, by the *Ami de la Religion*, to have been already proclaimed, and fixed to take place in October or November next. The objects of it will be to obtain: 1. Peace between Christian princes. 2. The appeasing of the spirit of revolt and sedition. 3. The cessation of cholera and famine; and 4. That the Holy Spirit may enlighten the Pope with respect to the dogmatic decision of the immaculate conception question, which he is about to render. It is confirmed that all Catholic bishops will be convoked at Rome to assist in establishing the true faith of the Church on the latter point.

INTERPRETATION OF THE NEW BEER ACT.—Already the English act of last session has received from several magistrates an interpretation which reduces its value to a very low figure. The public-houses at Gravesend, Richmond, Kew, and places still nearer to the great Babel, are allowed to keep open all the afternoon and evening of Sunday, by that strange latitude of interpretation which dignifies a Cockney excursionist with the name of a traveler. It has even been decided that if a party go in a cab or omnibus no further than to Hampstead, with the express and only object of spending their Sunday afternoon at an inn, they become travelers within the meaning of that very act which they "travel" simply with an intention of breaking.

THE PARIS EXHIBITION OF 1855.—"The communications daily transmitted to the Imperial commission by the *Minister* of Foreign Affairs," says the *Moniteur*, "show that the manufactures of the foreign countries with which France keeps up friendly relations, will be present in great numbers at our Universal Exhibition, and will use the greatest efforts in order to make their productions worthy of the occasion. As to France, it need not be mentioned that her manufactures will never have appeared to greater advantage. The number of the applications made to the committees in the departments by the manufacturers, who are desirous of exhibiting their articles in 1855, not only exceeds that of all previous exhibitions, but goes beyond the utmost anticipations."

FOREIGN EPISCOPAL SEES.—The average population in March, 1851, (when the census was taken,) of each diocese in England and Wales, was 645,383. A large addition must be made to this average in the present year. "This," say the Commissioners, "appears to be a higher average than is to be found in any other country of Europe." The following statistics are chiefly condensed from a recent commission in France on the subject of episcopal sees: France has a bishop or archbishop for every 400,000 souls; Bavaria, 376,000; Austria, 358,000; Sweden, 230,000; Spain, 208,000; Portugal, 113,000; Sardinian States, 110,000; the Two Sicilies, 106,000; Free Greece, 41,500.

ROYAL REUNION.—A scene of a very extraordinary character, in connection with the war, is the reunion of kings and princes at Boulogne. Fifty years ago our country was menaced by an encampment of troops in that locality, and a Napoleon Bonaparte stood upon the heights and surveyed the Albion coast with a view to its invasion. But now, in our days, a French camp of 100,000 men, at the same spot, and commanded by another Napoleon, excites no alarm, but, on the contrary, gives confidence in the good intentions of our powerful neighbors. The Emperor of the French, taking the command of this new camp, sends out invitations to the Kings of Portugal and Belgium to meet him there, and also to our own monarch, the Queen of Great Britain. The call is so far obeyed by ourselves, that Prince Albert proceeds to Boulogne to represent her Majesty; and the Belgian and Portuguese potentates make up their minds to a personal visit, and are greeted by the people of Boulogne and the soldiers with huzzas and demonstrations. No feature of the extraordinary times in which we live is more remarkable than the manner by which Louis Napoleon has thus made himself regarded as the greatest continental power, at whose behest not only a great people bend, but kings and princes draw near to pay respect and do homage.—*Christian News.*

GEOLOGICAL.—In Scotland, an important geological discovery has lately been made. Zore-More, a large mountain near Apple Cross, on the west coast, on being accidentally excavated, presented a substratum of pure lime, within five feet of the surface; and on prosecuting the discovery by a further excavation, it was ascertained that the whole mountain, except an average surface of twenty feet, consists of lime fit for burning or agricultural purposes. The hill appears to have been at one time a stupendous limestone rock, which has been submitted to the action of intense heat. On the summit of the mountain volcanic remains, vitrified stone, and lava have been found.

THE MOORS.—Disease is still continuing among the grouse in this neighborhood, having spread to the young birds, and it is feared that the sport this year will be inferior. Hares are, however, very plenty in this quarter. In Perthshire the young broods of grouse are suffering so much from a disease, which is supposed to be tape-worm, that in some districts there will be a total failure of young birds.—*Greenock Advertiser.*

THE USED KEY.—"The failure of the mind in old age," says Sir Benjamin Brooke, "is often less the result of natural decay than of disease." Ambition has ceased to operate—contentment brings indolence—indolence, decay of mental power, ennui, and sometimes death. Men have been known to die, literally speaking, of disease produced by intellectual vacancy.

MORRISONIAN JOURNAL.—A new quarterly journal of theological literature is about to be issued in Glasgow, to expound and defend the distinctive view maintained by the churches in connection with the evangelical Union." It is to be under the editorial supervision of Rev. James Morrison.

MUSICAL TASTE.—A late noble statesman, more famous for his wit than his love of music, being asked why he did not subscribe to the ancient concerts, and it being urged as a reason for it that his brother, the Bishop of ——, did: "Oh!" replied his lordship, "if I was as deaf as my brother, I would subscribe too."

FUNERAL SERVICES.—The magistrates and ministers of the Gospel in Irvine have issued a printed address to the inhabitants, urging the disuse of spirits and wines at coffinings and funerals, from and after 1st August.

A GENEROUS SCOTSMAN.—Mr. Donald Maclaren, banker, who died at Callander, on the 6th inst., aged 69 years, was a worthy and generous-hearted man. The Free Church, of which he was a member, has received from him contributions to its various schemes amounting together to upward of £25,000.

ABERDEEN.—*Bell's Weekly Messenger* says, a rumor has reached it that the Earl of Aberdeen has large possessions in Russia.

THE ROMAN CATHOLICS.—In consequence of the spread of cholera, Cardinal Wiseman has granted permission to his flock to eat flesh-meat on Fridays and other days of abstinence and fast.

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IRVING INSTITUTE, TARRYTOWN, N. Y.—The thirtieth semi-annual session of this Institution will commence Nov. 1. Circulars containing particulars may be obtained of Shepard & Co., 152, and Ivison & Phinney, 178 Fulton street; Raynor, 76 Bowery; Wilcox, 293 Broadway, or by addressing the Principal. DAVID S. ROWE, A. M., Principal.
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BROOKLYN-HEIGHTS' SEMINARY.—PROF. A. GRAY, A.M., Principal.

The next Academic Year of this Institution will commence September 11. A limited number of young ladies can be furnished with a home in the family of the Principal at $300 per annum.

For circulars, containing all needful information, apply to the Principal, Nos. 88 and 90 Montague Place.
Brooklyn, July 5th, 1854. 295-11te

MISSES KELLOGG'S SEMINARY, Great-Barrington, Mass. The next term of this well-known and popular school will commence, as usual, the second Tuesday of November, under the care of Mrs. M. W. ALLEN, Principal. A limited number of young ladies will be received into the family of the Principal. The former friends and patrons of this school may be assured that, added to the attractions it has ever had for those who desire a change from the city to the country for their children, the modern improvements in heating and ventilating the new buildings have not been matter of indifference. Circulars containing all needful information can be had by applying to the Principal, Mrs. M. W. ALLEN, Great Barrington, Mass. Mrs. Allen can also be seen at No. 16 Clinton street, Brooklyn, or she will pass two weeks there previous to the commencement of the term. 301-5t*

INSURANCE.

THE MANHATTAN LIFE-INSURANCE COMPANY.

OFFICE, No. 146 BROADWAY.

Capital and accumulated fund over a quarter million of dollars.

This company is prepared to issue policies, on the most favorable terms, in all the different branches of life-insurance.

Persons desirous of endowing churches or schools, by the payment to the company of a comparatively insignificant annual sum, will be enabled to arrange with the company favorably.

Vestries and church-committees will be treated with, and liberal terms offered for effecting insurance on the life of the rectors or incumbents of parishes.

Letters will be promptly answered, free of postage, to inquirers. N. D. MORGAN, President.
C. Y. WEMPLE Secretary. 285-26tw

ARE YOU INSURED?

THE RUTGERS FIRE-INSURANCE COMPANY.
Cash capital, $300,000.
ALL PAID IN AND SECURELY INVESTED.

Office, 176 Chatham square, cor. Mott street, New-York.

This company insures buildings, merchandize, furniture, and other property, against loss or damage by fire.

All losses paid within thirty days after ascertained.

E. B. FELLOWS, Sec. ISAAC O. BARKER, Pres.
297-52tw

BRITISH COMMERCIAL LIFE INSURANCE COMPANY, LONDON AND AMERICA. OFFICE, 65 WALL STREET, NEW-YORK. Established in 1850. Capital, $2,000,000. California and Australian risks taken. REFEREES IN NEW-YORK: His Excellency Hamilton Fish, late Governor of the State. Anthony Barclay, Esq., H. B. M. Consul.

Stephen Whitney, Esq.,	Hon. Judge Campbell,
James Gallatin, Esq.,	John Cryder, Esq.,
Samuel Whetmore, Esq.,	J. Phillips Phoenix, Esq.,
Henry Grinnell, Esq.,	John H. Hicks.

MEDICAL EXAMINERS: John C. Cheesman, M.D., 473 Broadway; F. U. Johnson, M.D., 28 E. 14th street.
298-13t* GEO. M. KNEVITT, Agent for the U. S.

METROPOLITAN FIRE-INSURANCE COMPANY. Cash capital, $300,000. Office, No. 108 Broadway, corner of Pine street, New-York.

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JAMES LORIMER GRAHAM, President.
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MUSIC.

THE HALLELUJAH, IOWELL MASON'S NEW WORK is now ready.

It contains nearly 1100 pieces, and is the most extensive collection of the kind ever published. It may be considered as the following distinct works brought together in one volume, namely,

A COMPLETE TUNE-BOOK.

In the language of the preface, "there are tunes in all kinds of time, in many rhythmic forms, variously harmonized, point against point or in reports, in the usual keys, major and minor, for soli, duti, or chorus. There are tunes appropriate to express all the various feelings, from those of the deepest penitence, grief, or sorrow, to such as are jubilant or exultant in the highest degree. There are tunes animating and tunes quieting, tunes of excitement and tunes of repose, tunes of loftiness and tunes of meekness, of energy and of gentleness, of solemnity and of such merriness as becometh the dwelling-place of the Most High." "There are singing tunes and speaking tunes, tunes cantabile and tunes recitando. There are tunes short and tunes long, tunes low and tunes high, tunes soft and tunes loud, tunes quick and tunes slow, tunes easy and tunes difficult, tunes good and tunes—not so good."

There are tunes in profusion for choirs, and no lack of those which are suited to congregational use. There are tunes of about

120 DIFFERENT METERS,

being a larger variety than are presented in any other work.

AN ANTHEM-BOOK.

The pages of "The Hallelujah" contain a sufficient amount of anthems, motets, and set pieces generally to form of themselves a considerable volume. There are more than

70 ANTHEMS, BESIDES CHANTS, ETC., ETC.

A SINGING-SCHOOL MANUAL.

The publishers risk little in claiming that this is the most comprehensive and complete work for classes yet issued. The department termed "The Singing-School" embraces

240 EXERCISES, ROUNDS, GLEES, ETC.,

Thus furnishing an abundance of matter for practice in choirs as well as schools. An entirely new feature in this department, now introduced for the first time, is what is termed

MUSICAL NOTATION IN A NUTSHELL,

A condensed exposition of the elements of music, intended for such short schools as are confined to ten or twenty lessons.

Another new feature is the introduction of

INTERLUDES,

Which are printed in connection with nearly all the tunes, and which must add greatly to its value when used in connection with an instrument or instruments. In some tunes the instrumental accompaniment is added throughout.

In the general characteristics of its music, the "Hallelujah" may be said to resemble the "Carmina Sacra" more than any of Mr. Mason's previous works, it being of the same practical and useful character. Yet it is believed that "The Hallelujah" is far in advance of any of the author's previous books in the real beauty and ease of its melodies and harmonies, as well as the variety of its rhythmic forms.

The price of "The Hallelujah" in Boston or New-York will be $7.50 per dozen, cash. In order to facilitate its examination by teachers and leaders of choirs, we will send a single copy by mail, prepaid, to any such who will remit us 60 cents in money or postage-stamps.

A new cantata, entitled

THE PILGRIM FATHERS,

was prepared by Mr. Geo. Root for the pages of "The Hallelujah," but in order to make room for the immense variety which has been introduced, it was found necessary to omit it, and it is therefore issued in a separate form at $2 per dozen; single copies for examination, 15 cents.

Both these works may be purchased of booksellers generally.

Published by
MASON BROTHERS, 23 Park row, New-York.
B. B. MUSSEY & CO., 29 Cornhill, Boston.
303-2t and 305-6tcow

CELESTIAL PIANOFORTES.—Attention of purchasers is respectfully called to a new and gigantic improvement in pianos now before the public known as HALL'S TRIPLE-STRUNG AND CELESTIAL PIANO. The peculiarity of this instrument consists in its capacity for OCTAVE-PLAYING with the single finger, an attainment hitherto unknown to the piano forte. These pianos are fully equal in power to a Grand-Piano, and superior to any two seven-octave instruments, while for sweetness, purity, breadth, and richness of tone, they challenge the competition of the world. This is the united testimony of all our ablest pianists and amateurs who have performed on it. Ordinary pianos of all sizes, new and second-hand, at reduced prices.
303-59tw ELY & MUNGER, 321 Broadway.

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ÆOLIAN, MELODEONS, PIANOS, AND MUSIC.—HALLET, DAVIS & Co's PREMIUM, GRAND and SQUARE PIANOS, and ÆOLIANS, with entire iron frame, curve scale, patent suspension bridge, which are not surpassed in fullness and sweetness of tone, for sale, wholesale and retail, at manufacturer's prices. Prices, $250 to $1000.

"MODEL MELODEONS."—A Melodeon with new improvements, made by Mason & Hamlin, Boston, Mass., superior in many points to any now before the public; highly recommended by the best musicians, for sale by the manufacturer's agent, at factory prices. Single reeds at $60, $75, $100, $120, $135. Double, $150, $175.

SECOND-HAND PIANOS, at $40, $75, $90, $125, $150. Pianos and melodeons to rent.

NEW MUSIC published daily. Dealers will find it for their advantage to select from our extensive catalogue, which we supply at the lowest rates.

Orders from the country sent free of postage.
296-1y BERRY & GORDON, 297 Broadway.

PIANO-FORTES AND MELODEONS.—We take pleasure in announcing to our friends and the public generally, that we have leased the well-known ware-rooms heretofore occupied by Mr. Bradbury, and have taken the *sole* agency for this place of the justly celebrated and popular

LIGHTE, NEWTON & BRADBURYS PIANO-FORTES.

Also, MELODEONS, for church and parlor use, wholesale and retail, unsurpassed in sweetness, purity, and depth of tone, tuned in any temperament to suit purchasers.

☞ A liberal discount made to clergymen and churches. Our aim is to please. All instruments fully warranted.
G. F. BRISTOW, MOORE & CO., 493 Broadway, N. Y.
289-52t

FIRST PREMIUM PIANO-FORTES.—LIGHTE, NEWTON & BRADBURYS, No. 28 Canal street, and No. 493 Broadway, have on hand and keep constantly for sale, for volume, richness, and purity of tone, delicacy of touch, and adaptedness to all climates, are unrivaled. As an unquestionable acknowledgment of the superiority of our instruments, we have been awarded the First Premium (Gold Medal) at the Fair of the American Institute of 1853; also the First Premium at the World's Fair, (Crystal Palace.) In order to meet the constantly-increasing demand for our unrivaled Pianos, we are making extensive arrangements to enlarge our business, hoping thereby to be able hereafter to furnish our numerous patrons at the earliest notice. Agents for the celebrated Organ-Melodeon, and Melodeons of all sizes and styles. 271-52tw

J. F. BROWNE & CO., Makers and Importers of GRAND, SEMI-GRAND, AND SIX-OCTAVE DOUBLE ACTION HARPS. Warerooms, 295 Broadway. Have always on hand a large and elegant collection of those beautiful instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions can be received by mail, single postage.
J. F. BROWNE, London and New York.
266 52t [Established 1810.]

WORLD'S FAIR, 1853.—Three Prize Medals awarded to GROVESTEEN & TRUSLOW, Piano-forte manufacturers, 505 Broadway, adjoining St. Nicholas Hotel, where may be constantly found an elegant assortment of Piano-Fortes, from 6½ to 7¼ octave, fully equal in quality of tone to those exhibited at the Crystal Palace, and in styles of cases to suit every taste.

In addition to the above flattering testimonial, G. & T. have received Medals from the American Institute for their pianos when ever exhibited, being five years in succession. 284-cow36t

PIANO-FORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their warerooms, 361 Broadway, an assortment of very superior instruments, in large size, plain, and carved cases, 6, 6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument, that our piano-fortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long-standing in tune.
BENNETT & CO., 361 Broadway.
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LINCOLN & THOMPSON, sole agents, 441 Broadway.
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MISCELLANEOUS.

HEALTH, VIGOR, & STRENGTH! EXERCISE BEITER THAN MEDICINE!

GYMNASTIC & CALISTHENIC INSTITUTION, corner of Fulton and Pine-apple streets, Brooklyn, L. I.

Gentlemen's classes meet Mondays, Wednesdays, and Fridays, at 6 A.M. and 7½ P.M. Boys' class, same days, at 4½ P.M. Ladies and misses' classes meet Tuesdays and Thursdays, at 3 P.M. The rooms are open daily from sunrise until 10 P.M.
296-cow to 52t JOS. E. JONES, Proprietor.

REDDING'S RUSSIA SALVE. A Boston Remedy. Price 25 cents a box.

We were recently amused on hearing a child, hardly old enough to talk, and who had just received the merest scratch on his finger, inquiring for the "Russia Salve," of persons who had never seen the article. We had ourselves supposed that it was one of the numerous humbugs of the day, but have been mistaken. We learn that Rev. W. Collier, a most estimable Baptist clergyman, with whom we are well acquainted, and who has now been dead some ten years, was presented with a recipe for its manufacture, by a native of Russia. Mr. C., in his walks among the poor, while a city-missionary in Boston, often applied it, and found that remarkable cures were effected. At length, so extensive was the demand, he was compelled to charge a small price for the article, in order to meet the expense which was incurred. We have just seen a box of this ointment that was put up by him some twenty years ago, and which is still just as fresh as ever. We have not written the foregoing for any selfish purpose, but to express our confidence in the excellence of 'Redding's Russia Salve' for wounds and burns."—[Watch. and Refl., Boston.

C. V. Chickener & Co., New-York, wholesale agents; and by C. H. Ring, corner of Broadway and John street; and all druggists in the United States. REDDING & Co., Boston.
286-13t*sow

LOOKING-GLASSES AND PICTURE-FRAMES, rich, ornamented, and plain pier, wall and mantel mirrors, oval, table and bracket bases, cornices, portrait and picture frames, of all sizes, kinds, and descriptions, on hand and made to order. Having made extensive arrangements for manufacturing, I am enabled to offer all articles in my line at more reasonable rates than can be found elsewhere.

Also, on hand, a large assortment of mahogany, rosewood, and black walnut frames, glasses for country and city trade.

JOHN S. WILLARD, Importer and Manufacturer.
Warehouse, No. 440 Pearl street, between Madison and Chatham streets. 302-6mos

THEOLOGICAL DISCUSSION

Question. "Do the Holy Scriptures teach the Doctrine of Endless Misery?" *Affirmative:* Rev. ISAAC WESCOTT, Pastor of the Eighth street Baptist Church. *Negative:* Rev. THOMAS J. SAWYER, D.D., Pastor of the Orchard street Universalist Church.

The Discussion will be held at the Broadway Tabernacle, commencing Tuesday evening, September 26, at half past 7 o'clock, and continue eight evenings, or until closed by mutual consent of both parties. To meet expenses, tickets for the eight evenings, One Dollar, admitting one person. Single admission 25 cents. To be had at Wm. Hall & Son, 239 Broadway; Roe Lockwood, 411 Broadway; *Ambassador* Office, 548 Broadway; Raynors, 76 Bowery; and at the door on the evenings of the discussion. 302-3t*

LADIES' FUR STORE.—European and American Furs.

J. H. HARLEY has opened for the season his usual splendid assortment of FURS, consisting of Sables, H. B. Martin, Stone Martin, Mink Martin, Royal Ermine, etc., besides every other variety, suitable for ladies' wear.

His assortment of furs for trimmings is large and desirable.

Also, a fine assortment of Ladies' and Gent.'s Fur Gloves, Jetch and Lap Robes, etc.

All the above articles are made in the best style, and warranted.

Furs refinished in the best manner.

Your orders are respectfully solicited.
302-13t J. H. HARLEY, No. 34 John street, New-York.

CONSUMPTION CURABLE BY INHALATION!—NEW-YORK LUNG INSTITUTE, No. 6 Bond street, under the charge of GUILFORD D. SANBORN, M.D.

This institution is established for the exclusive treatment of consumption, bronchitis, asthma, and all chronic diseases of the lungs and throat, by the new system of inhaling or breathing medicated vapor. No medicine is given into the stomach, nor is the patient allowed to swallow any nostrum while under treatment. The method of inhalation is new and novel, and can be used at all times, and under all circumstances. A teaspoonful or more of a medicated chemical liquid (possessing a delightful perfume) is poured upon a sponge and held near the face, several times each day, when, at every inspiration, a medicated vapor is brought into direct contact with every part of the lungs and throat. Its effects are almost immediate in relieving cough, shortness of breath, etc., while the cause of the usual symptoms is effectually removed. Patients take food, exercise, and air, but no physics.

This Institution is under the charge of Dr. Sanborn, and has also, as medical advisers, several of the first physicians of New-York. Dr. Sanborn will guarantee to treat with better and more satisfactory success many diseases of the lungs or throat, by applying the remedies directly to the parts affected, than any physician can do by bleeding, blistering, and pouring into the patient's stomach opium, antimony, ipecac, cod-liver oil, etc. He will also undertake to cure one half of consumptive persons, provided they apply in the curable stages of the disease. Seven cases out of ten of bronchitis can be radically cured by his new treatment and remedy.

"It is no longer a matter of doubt that incipient consumption can be permanently cured by Dr. Sanborn's system of inhaling vapors."—[New-York Atlas.

"Dr. Sanborn's success in curing lung and throat diseases at the Lung Institute is far greater than that of any physician in New-York."—[Sunday Courier.

Persons who are unable to visit the city, by sending Dr. Sanborn a clear and full history of their case, can be treated by the same plan and remedies here used, while they are consulting patients of the New-York Lung Institute, having the privilege of weekly advice, without charge.

By inclosing $5, persons will receive one package of Dr. Sanborn's Medicated Lung Vapor (prepared for their case) by express, with clear directions for use.

All communications should be directed to Dr. G. D. Sanborn, No. 6 Bond street, New-York, or N. S. Day, Proprietor, 114 Chambers street.

N.B. Patients are warned not to purchase any Inhaling Vapor unless it comes from the New-York Lung Institute. 302-tf

MAGIC LANTERNS FOR SUNDAY-SCHOOLS. Academies, and Public Exhibitions, with a large assortment of Scriptural, Astronomical, and other paintings.

McALLISTER & BROTHER, Opticians,
48 Chesnut street, Philadelphia. The old stand established 1796.

Our priced and illustrated catalogue of optical, mathematical, and philosophical instruments furnished on application, and sent by mail free of charge. 301-8t*

NEW HARDY PASSION-FLOWER. B. M. WATSON, Old Colony Nurseries, Plymouth, Mass., has lately received from France a beautiful species of passion-flower which grows perfectly hardy in the Northern and Eastern States, having stood two winters here without any protection whatever, and is now (July 30) in full bloom. It is one of the most vigorous runners in cultivation, making shoots of 15 feet in length in a single season, and continues its bloom till very severe frosts. Its rich palmeate foliage and curious and splendid flowers, which are delightfully perfumed, appear in constant succession for several months. The

Editors' Book Table.

THE SCOUT; or, the Black Riders of Congaree. By W. GILMORE SIMMS, Esq. New and revised edition. New-York: Redfield, 110 Nassau street. 1854.

WOODCRAFT; or, Hawks about the Dovecot. A Story of the South, at the Close of the Revolution. By W. GILMORE SIMMS, Esq., author of "The Partisan," "The Yemassee," etc. New and revised edition. New-York: Redfield, 110 Nassau street. 1854.

In these romances, as in the others of the same series which we have previously noticed, the aim of the author is not merely to excite the sensibility of his readers, or to feed and stimulate their imagination and passion, but also, in connection with these effects appropriate to the novelist, to depict the changes of fortune, and the more memorable aspects of character and of life, presented at the South during the progress and at the close of the Revolutionary struggle. Mr. Simms writes with correctness and freedom, and with a copious and unfailing enthusiasm in his subject. His portraiture of character is rather hasty and rough, and his range in this department is not the largest; but his sketches are usually strong, individualized, and self-consistent. His descriptions of scenery are most of them off-hand, pleasing and picturesque, unobscured by the elaborate trash of fine writing; and he tells the story of the modes and instruments of the partisan warfare as waged in the Carolinas, amid many reverses but with ultimate success, with a thoroughness and fidelity that make their mark on the mind of the reader.

In the second of the books whose titles we have given above, he has pictured the condition of too many of the houses and plantations to which the officers of the American militia returned, on the close of the war and the establishment of peace. Swept of crops, slaves and tenements, already desolate and heavily mortgaged, these places were often but a poor exchange for even the cypress swamps where the army had found its fortresses. The book helps one to realize this; though treating largely of the lowest class of persons, a class by nature as low morally as socially, and thoroughly developed in all bad instincts, and trained to every vicious pursuit by the still recent war, it is far too liberal in its garnish of oaths to be a suitable book for the family and the home. The vicious squatter, and the avaricious and black-hearted Scotch traitor, would not be tolerated in any of our houses; and their presence is no more gratifying or instructive when made ideal, through the lucid prose of Mr. Simms. But one who shall read the book with a conscience too matured and a heart too well disciplined to take soil from such baseness, will find some rich humor in it, and much admirable description of that sterile penury, the legacy of the war, to which the affluent prosperity of the present shows its gorgeous contrast.

FAMOUS PERSONS AND PLACES. By N. PARKER WILLIS. New-York: Charles Scribner, 145 Nassau street. 1854.

Places and persons that all like to know about, are those described in this pleasant book; while they who enjoy the apt and fine rendering of the subtler tendencies, and the more delicate phenomena of social life, will find this here, too, in some of the most delicious prose which our late years have seen any where written. The fairy-like grace of poetic description in Mr. Willis's best writing, serves so generally to express an accurate knowledge and a well discriminated and quickening thought, that one is tempted to wonder sometimes that his chief reputation has not been for simple observant common-sense. If, with his as we trust renewed and increasing strength, the incomparable beauty of river, sky, mountain and glen with which he has surrounded himself at "Idlewild," shall tempt forth works from his ripened genius, more rich and large than town-life and travel alternating have allowed—works in which all the forces and graces of his irregularly careful and disciplined style shall find their exhibition—there will be nothing after all more noteworthy in them than this ubiquity of fancy, etching and flushing a practised common-sense.

"FERN LEAVES."—An unguarded remark of one of our contributors, in a late article on 'Fine Art,' in which he associated the book above named with "Hot Corn," and the like, as a "very bad book," has naturally called forth a series of remonstrances from the friends of the authoress, and from the publishers of her book. There is no reason in the world why we should not frankly say that that remark, if it has been correctly understood, does not, in any sense, express our judgment concerning the collection of papers called "Fern Leaves." We have not thought these papers so remarkable in respect of talent, as others have described them; and have not altogether fancied what seem to us their evident affectations of sentiment and of style; but we remember nothing impure and salacious in them—nothing whatever that should justify any writer in classing them, for a moment, with the foul pictures and the fouler suggestions of the volume called "Hot Corn." The remark which thus assailed the work found its way into our columns by reason of the habit of liberal toleration of all minor differences in judgment, which has led us, uniformly, to print the articles of our stated contributors, whether they agreed with ours or not, without revising or even reading them. We are particularly sorry for the oversight in this case, as the sufferer is a lady.

CUMMING'S MINOR WORKS.—The uniform edition of Dr. Cumming's works, from the press of Lindsay & Blakiston, of Philadelphia, has reached the fragmentary writings of this voluminous author. The volume before us embraces three of these, which are related to each other by an interior law of unity. They are styled, "The Finger of God," "Christ our Passover," and "The Comforter;" all excellent in spirit, and edifying to the believer. Dr. Cumming's practical writings are more acceptable to us than his theological and controversial writings. He knows how to deal with the heart, and especially how to administer to believers the consolations of the Gospel. This edition is very neat, and altogether desirable for the library.

THE PARABLES OF FREDERIC ADOLPHUS KRUMMACHER.—Philadelphia: Lindsay & Blakiston.—Hardly is the summer past, when we are reminded that the holidays are at hand. "How many weeks" till Thanksgiving? to Christmas? to New-Year's? are the daily queries of those members of the household who measure life and its events by holiday presents. The publishers, as usual, are beforehand with the seasons, and are already issuing their holiday gifts. Here are the exquisite parables of Krummacher, already widely known in this country; thoroughly German, with even a vein of oriental poetry and grace, and with a sweet undertone of Christian morality;—these parables presented in a dress as pure and graceful as themselves, and with delicate illustrations on wood, upon which the eye loves to linger. All booksellers will note this book upon their orders, and all judicious parents will mark it in their memorandum books, against a certain date in November or December, with the entry, "to be bought."

OFF-HAND TAKINGS AND CRAYON SKETCHES, by George W. Bungay.—We have already given our estimate of this work, and now acknowledge a new edition, as evidence of its rapid sale. The twenty engravings on steel are alone worth its price. The sketches are less flashy than Gilfillan's, and less bombastic than those of the redoubtable John Ross Dix; some of them are quite spirited, and there is a downright honesty in the author's opinions of men and things that gives his book a character beyond the adventitious association of distinguished names.

JUVENILE POEMS.—Messrs. Jewett & Co., of Boston, are publishing a series of illustrated juvenile poems, which are likely to prove quite taking. The general moral of these easy rhymes is the love of universal man, as opposed to every form of slavery and oppression. Here is "Uncle Tom's Cabin," done into verse, with thrilling pictures of "Eliza" and "Uncle Tom," and a laughable sketch of "Topsey" at the looking-glass.

Here, too, is the "*Edinburgh Doll*," a story of the Anti-slavery Bazaar, and tales of the Eclipse. If the poetry is not of the highest order, its jingle is quite captivating to young ears, and its sentiments are excellent. If the illustrations are not in the finest style of art, they are spirited and graphic. We doubt not that this series will prove to be one of the most popular issues of that enterprising house.

THE RUDIMENTS OF BOOK-KEEPING, designed for schools and self-instruction. By James Nixon, accountant. New-York: F. J. Huntington & Mason Brothers, 23 Park Row. 1854.

So far as we have examined, this book appears to be well adapted to the ends contemplated by the author. It contains much instructive matter, expressed in a clear and comprehensive manner, suited to the understanding of those for whom it is designed. Those intending to pursue the mercantile profession will also find some valuable hints and suggestions on the essentials to success in their pursuits.

Our City Column.

THE UNIVERSITY OF THE CITY OF NEW-YORK.

There was a public opening of this Institution last Tuesday evening. The large chapel was filled with visitors on the occasion. Prayer was offered by Dr. Skinner, and the meeting was addressed by Chancellor Ferris, Dr. Hutton, and Dr. Cox. The University was, not long ago, in such an embarrassed financial condition that serious thoughts were entertained of disposing of it by auction, and calculations were made with that view; but by the strenuous efforts of Chancellor Ferris and other friends of the Institution, $70,000 have been raised, which removes the pecuniary pressure. It would seem as if the great metropolis of the Western World should, out of very pride, if nothing else, support a University of her own.

DEATH OF BISHOP WAINWRIGHT.

Right Reverend Jonathan Mayhew Wainwright, Provisional Bishop of the Diocese of New-York, died at his residence, in this city, at 5 o'clock, Thursday afternoon, Sept. 21. Dr. Wainwright was born in Liverpool, on a temporary visit of his parents to that place, in the year 1792, and consequently was in the sixty-second year of his age. He graduated at Harvard College in 1812, and afterward filled the situation of Proctor and Instructor in Rhetoric in that Institution. In 1816, he was admitted to Deacon's orders in the Episcopal Church. His first pastoral charge was the rectorship of Christ's Church in Hartford, Conn., and thence he removed to the parish of Grace Church, in New-York. From this city, he was transferred to Trinity Church, Boston, and was subsequently recalled to Trinity Church, New-York.

The controversy between Dr. Wainwright, and Dr. Potts, which originated in a remark of Rufus Choate, that the Puritans had planted here a Church without a Bishop, and a State without a King, is yet fresh in the mind of the public. At the time of his death, he had occupied the position of Provisional Bishop less than two years. The funeral solemnities over the body of the deceased Bishop took place on Saturday, in Trinity Church. The funeral sermon was preached by Dr. Higbee. [See report of services in another column.]

THE KANSAS MOVEMENT.

Kansas Leagues and Emigration Societies are the order of the day. They spring up like mushrooms in a night. We have three of these organizations, all in a prosperous condition. The "Western Emigration Society" was organized last week, and has already twenty-five members. The American Settlement Company sends out a delegation on Wednesday next, to be joined on their route by representatives from Pennsylvania and Ohio companies. They will be followed in three weeks by a party of a hundred families more, who will carry with them at once, into the wilderness, all the appliances and elements of a long-established community. If the mass of emigration to the contested territory answers in character to those who go out from New-York, Kansas will be one of the best settled States of the West.

THE RUM AGITATION.

This struggle gathers new interest every day. The war is begun in earnest. Strong blows are struck on both sides. The temperance question has taken a strong hold on city politics, and a good Maine Law is in sight. The experiment will be tried in New-York, and people will judge for themselves whether it will work or not.

A Mr. Christian Frye, a German, keeper of a grocery store, has got *law* for five glasses of liquor sold without license. The Court "put it on to him" to the full extent of its jurisdiction. Those five glasses cost him $100: $20 each.

Last Saturday the Grand Jury pointed its finger at several offenders in high places. Jacob A. Westervelt, Mayor of the city of New-York, and Nathaniel Roe, one of the Councilmen of the Eighth ward, were indicted for granting a liquor-license to a woman, not a citizen of the United States, and otherwise an improper person to have a license. Another indictment was found against the Mayor, and J. C. Seeley, Councilman of the Seventh ward, for granting another license to an improper person to be so favored. The sellers took their turn also, for the Grand Jury indicted *one thousand one hundred and thirteen* persons for selling liquor without license. A good day's work!

In Brooklyn, a large and respectable meeting of the friends of temperance was held at the City Institute last week. Governor Seymour's veto was condemned, and a prohibitory law approved.

The Excise Commissioners of Brooklyn are in trouble. Two of them are now in jail for granting liquor-licenses in violation of the statutes, and the other six are to be tried as soon as they can be attended to.

There is also a counter-movement in Brooklyn. An association of unlicensed liquor-dealers has been formed for the purpose of protecting each other in their assumed right to deal in rum, license or no license. This society numbers about 200 members, and is increasing. The initiation fee is $5.

Of Williamsburgh there is something to report, for glory or for shame. By virtue of a Sunday-law, this city has enjoyed some Sabbath-quiet of late; but by the votes of Aldermen Smith, Linsky, Woodruff, and Maers, against Ald. Pink, Eames, and Baker, the spirit of riot and bedlam is again let loose. The rum-shops, the devil's churches, will be opened again on the Sabbath. Yes; it must be so, for the prohibition of this trade would "conflict with the statutes!"

THE AMERICAN TRACT SOCIETY.

The Executive Committee of the American Tract Society held its monthly meeting on Monday, the 18th inst. The receipts of the month were $18,171, and the issues from the Depository for the same period amounted to $26,873. The grants to individuals and associations were 1,323,200 pages.

NEW-YORK TRACT SOCIETY.

The Secretary's report for September gives the following facts: Twenty seven missionaries are sustained, and these, aided in their efforts by more than eleven hundred visitors, have distributed during the last month, 104,680 tracts, 69 Bibles to the destitute, 126 Testaments to children and others. Through their exertions, also, 246 volumes have been lent from the Ward-libraries, 87 children gathered into the Sabbath-schools, 19 persons into Bible-classes, 123 induced to attend church, 74 to sign the temperance-pledge, 84 district prayer-meetings held, 10 persons hopefully converted, 6 converts united with evangelical churches.

A NEW PRESBYTERIAN CHAPEL has recently been dedicated in Williamsburgh. It is situated on Ansilie street, corner of Ewen.

THE NEW PRESBYTERIAN CHURCH in Newark is nearly completed.

REV. DR. COX is temporarily supplying the pulpit of his recent charge in Brooklyn.

NEW CHURCHES IN BROOKLYN.

A new Methodist and a new Moravian church have recently been erected in this city. An enterprise in connection with the Presbyterian church has also been commenced by Rev. William Hamilton, late Professor in Hanover College, Indiana.

NEW BUILDINGS FOR UNITED STATES OFFICES.

The United States Marshal, Abraham T. Hillyer, Esq., and the Postmaster, Isaac V. Fowler, Esq., have given notice that proposals will be received at the office of the Marshal, up to the hour of three o'clock in the afternoon of Saturday, the 30th inst., for a piece of ground, to front an eligible site, on which to put up a new building, to be used as a Post-office and Court-house for New-York.

CHOLERA VICTIMS.

The physicians of the New-York Hospital give some facts, showing that seven eighths of all persons attacked with the cholera are those who have already been long suffering from organic disease, as of the liver, lungs, etc., and who could not live long under any circumstances. This is shown by post-mortem examinations made in almost every instance.

ITEMS FROM THE REPORT OF THE FIRE DEPARTMENT.

There are 2800 firemen in New-York, and if the Department were full, there would be twice that number. Near a million of dollars in buildings, and more than two millions in goods, have been destroyed by fires in this city, during the last year. The average has been more than one fire a-day. The incendiary lights half of the fires, and carelessness a quarter.

The application of steam to fire-engines is recommended. One inference from the above is that rascality and carelessness are very expensive articles.

THE NEW-YORK TIMES has a daily circulation of 35,000 copies. This paper has just entered upon the fourth year of its existence.

FORTY children, boys and girls, were started from this city, last week, to find homes in the West. They are sent out by the "Children's Aid Society." Most of them are orphans gathered from the street, who can tell strange stories of their old ways of life. May they see better days.

THE steamship "Franklin" has been given up as lost. The last storm did the work. A large portion of her machinery will be lost with her; as soon as she breaks up, it will bury in the sand. $30,000 were offered for raising her, and two wrecking companies did their best, but at the last gale, all effort was abandoned. The old "Franklin" has had a lingering death.

RELIEF OF THE SAVANNAH SUFFERERS.

$9742 have been collected in this city for the relief of sufferers in Savannah.

FROM A BOSTON CORRESPONDENT.

Boston, Sept. 25, 1854.

COCHITUATE WATER-WORKS.

The beautiful and never-failing Lake Cochituate has been honored the past week with a visit from the city government, who pronounced it in good condition, and all the works safe and sound. But this is tame speech. Lake Cochituate has won a fame during the unprecedented heat and drought of the past summer, to which official compliments can add nothing. True to its mission, it has sent its eight or ten millions of gallons a day, in cool and gushing streams, to all the houses of this crowded, panting, blistering hot city, and on its strong tide has daily come the kind and welcome assurance of full and exhaustless fountains in reserve. Boston has no so good earthly friend as this same lake. So far from withholding supplies, or faltering in great emergencies, it has met the immense "run" made upon it the past season without the slightest perceptible change—taking it all with as cool and calm a self-assurance as if only a common discount business had been done. Indeed this modest old lake, since opening a trade with Boston, has actually enlarged its dimensions. City-fashion, it has been crowding over into the town territory, and covering hundreds of acres, which it did not touch—could not even look high enough to *see* when it was a mere country operator. The wealth of the Rothschilds could not have made Boston so rich, so incapable of failure. Little reason has Boston to sneer at the *country*, when without the remittances of its country friend it could not meet the commonest demands of the city people, nor keep up present appearances for a single week.

THE STATE HOUSE.

Beacon-hill has been greatly beautified by the large addition to the State-House, commenced more than a year ago, and now nearly completed. Those who opposed the measure, as one that would only disfigure the State-House, and give it a misshapen and unsightly appearance, are convinced of their mistake; and every passer-by is surprised at the architectural skill and beauty displayed in the new work. It is fire-proof, strong and massive in appearance, and the whole building, with the addition completed, will be one of the most ornamental, grand, and attractive which the city presents. The State-House has stood nearly sixty years, the corner-stone having been laid on the 4th of July, 1795, by the venerable Samuel Adams.

EARLY CLOSING.

The early closing of stores, so as to give clerks and others a chance to enjoy the public lectures of the season, and to attend in other ways to matters of personal improvement and health, has begun to receive the attention which it deserves. It is announced that the proprietors of the clothing stores, (a numerous class,) have all agreed to shut up at 7 o'clock every evening, except Saturday evening, commencing Oct. 1. This example is strongly commended to the notice of other traders, and a general reform in this particular is hoped for. True, it will give a liberty to rakish and pleasure-loving young men which they may abuse, but that seems to be no good reason for imprisoning a much larger class who would use their opportunity to the best advantage.

MRS. STOWE AND THE BOSTON SCHOOLS.

"Uncle Tom," in the *Commonwealth* of Tuesday last, defends Mrs. Stowe against the charge of saying, in her "Sunny Memories," that Boston has "not a single school for the *free* education of females." He finds that she has made no such assertion, which certainly would be false, but that she specifies a *high* school for young ladies, which there is not in the city. Our grammar-schools give a good English education, and are all free; but while the boys and young men of the city have a *Latin school*, which fits them for college, or even serves instead of a college course, the young ladies have no such school provided for them at the public expense. To this fact Mrs. Stowe is supposed to have alluded with historical accuracy. The statement in the Boston *Post* and elsewhere carried falsehood, if not malice, on the very face of it, for no one in this quarter could honestly suppose Mrs. Stowe ignorant of the free-school system of Boston. But now that the subject of a high-school for young ladies has incidentally been called up, we hope it may move the city to provide the very institution which it has not, but which, for its own interest and credit, it ought to have.

DEACON FOSTER AND THE COAL-DEALERS.

Utility and fun never got into closer communion than in the case of Deacon Cyrus Foster and the coal-dealer a few days since. The deacon is a colored gentleman, a little eccentric, witty in the best style of his race, and respected by every body for his real goodness and integrity. Having bought three tons of coal, which proved short weight by 1500 pounds, as he knew by his bin, the deacon had it taken out and weighed, and sent back, telling the teamster to "dump right down dar, any whar, I don't want it." Going himself to the counting-room of the coal-dealer, and laying it on in the following style, as the *Transcript* reports it: "Look hea, sa, I ordered three ton coal; my bin hold just dat, and de coal don't fill 'em, and I sent it back, right out dar; I don't want it—I don't want it; I dump it on the wharf dar, any whar. Now, sa, I want just nine dollar, sa, for trouble and expense, and I want just three ton sent thar, sa, which must be given to me, and dar will be nuffin more said about it." There was no room for argument or shuffling. The money was paid, and three tons of coal "dumped" into the deacon's bin, filling it to the brim, and *given* to him, and he has *never said a word about it*. Deacon Foster's shrewdness, in having at hand the means of testing the weight of his coal, may also suggest the same prudence to others.

THE NEW THEATRE AT A DISCOUNT.

The new Boston theatre is getting plenty of hard rubs and ill-will for its gross mismanagement in certain particulars, and so important ones, too as to cut off patronage to the amount of thousands, as the papers state. That this should happen so early, and while as yet the new theatre is the pride and pet of its friends, is a little surprising; but some are so wicked or weak as to find consolation in the thought, that what is lost to the theatre is gained to the city. Rev. Mr. Kirk, always ready and foremost when danger threatens, has leveled a gun at this great theatrical enterprise, and one which ought to be put in type.

LIQUOR INDICTMENTS.

Among the persons indicted for selling liquor, within a few days, appears the name of the notorious Peter B. Brigham, whose saloon on Court street has probably made more tippling and gambling young men than any other place in the city. He has given three $300 bonds, and awaits his trial. But such men are always bought off, or screened in some way, and never feel the butt-end of the law. *That* comes on the head of the defenceless Irishman. If the court *would* send Brigham to the House of Correction for six months for good cause, it would at least help the credit of the city. Some two hundred persons are now under indictment for selling liquor, generally of the lowest, and, it may be added, least important character.

MISCELLANEOUS.

Phillips, Sampson & Co. have sold thirty thousand copies of Mrs. Stowe's "Sunny Memories."

The coroner's verdict, in the case of the lives lost in the Broad street catastrophe, attributes the falling of the block to the unsoundness of the old brick wall, on which a part of it rested.

The valuation of Boston, as just given, is $225,000,000—half as much as that of New-York, it is said.

Coal clubs are becoming quite fashionable in Boston and vicinity. They furnish it at cost, in quantities from one ton upward, and at a greatly reduced price.

To-day all is excitement and stir in Boston and Charlestown, voting on the question of uniting the two cities.

The deaths in the city last week were eighty-eight—four of cholera and *eleven* of consumption.

FROM OUR FRENCH CORRESPONDENT.

X——, August 30, 1854.

TO THE EDITORS OF THE INDEPENDENT:

GENTLEMEN: The prolongation of the war with Russia very justly tries the patience of those who thought that a mere threat of hostility against the Czar would put an end to his efforts to gain by force the *protectorate* over ten millions of Turkish subjects. They think and proclaim that France and England ought to be supported, in order to obtain more promptly their object, not only by all the smaller European powers, but by the United States themselves. A few days ago the *Siècle* openly declared that, as in America, the law calls upon every citizen to help its being enforced, so the law of nations makes it a solemn duty for the American people to unite with us in fighting against the Czar. Of course, in that paper's view, any treaty of neutrality between the United States and Russia is a kind of treason, and a scandal for the world. Now it appears to me that if America is ever to interfere with European affairs, the present occasion is the very worst one that could be found to enter upon that policy. France and England, in view of their own selfish interest, and not at all for the sake of justice or of the Turkish people, have undertaken to defend the Sultan against a powerful enemy; very well; but let them carry out their own undertaking. They have the money, they have the means, the speculation is theirs, the benefit will be theirs—let, then, the whole expense be theirs, and let no republican people contaminate itself in such an inglorious enterprise. In every thing, says the proverb, consider the end. What will be the *end* of this war, supposing England and France entirely victorious? Turkey, it is true, will be delivered of her enemy; but she will have two, perhaps three, protectors, France, England, and Austria, and may be she will then regret the time when she had only one. As to Europe herself, she will be worse off than before the war, except England, who perhaps, alone, will have gained something by the opening of several new markets for the products of her manufactures. Despotism will be strengthened by the event, and triumph everywhere. In France, Bonaparte may, as he hopes, consolidate his throne by surrounding it with some military glory. Austria will continue to crush down Italy and Hungary, and the oppressed nations of Europe will have gained nothing, absolutely nothing, by the defeat of the Northern Autocrat.

But whatever views one entertains of the causes and probable results of the war, it is impossible not to follow with deep concern its successive phases. The successful attack upon Bomarsund, where two thousand prisoners and one hundred cannon have fallen into the hands of the Anglo-French troops; the (yet unexplained) entering of the Austrians into Wallachia, are events of importance. They will, however, be soon forgotten, when it is openly announced that the Crimea is invaded, and that immense forces are surrounding, and may be have entered, Sebastopol. Then will the time have come for some high-sounding address of our proclamation-making Emperor, who, as he comically says, in his recent production of that kind, "watches over *his* soldiers" engaged in the war, from the pleasant sea-bathing place of Biarritz. This man offers, now, another and striking instance of the fact often noticed, that adventurers and villains who have once jeopardized recklessly their lives are, when they have attained their end, most anxious to preserve them. When the army sailed from Boulogne for the Baltic, Bonaparte prudently declared that imperious duty alone, which compelled him to stay in Paris, prevented his going with them. Soon after the cholera began to spread in Paris, and our cautious gentleman immediately felt it his duty to go near the Spanish frontier to rest himself in one of the ten or twelve departments of France *not* visited by the cholera. Of course, such a precious life must be preserved; what would become of France, if her savior should die!

The reports from the East, unpublished in France, are gloomy. Seven thousand of the French troops, five hundred of the English, have perished at Varna, from the cholera. At the same epoch hundreds were perishing from the same disease on board the ships in the Baltic.

No one can calculate now how many men and how much money this war will cost, but money is even more difficult to raise than men. The French treasury, in spite of the lying figures of the Minister of Finance, is dried up, and our statesmen are resorting to every shift to fill it up again. Before long a new loan will have to be contracted, and it will not be the last, by far. "*France is rich enough to pay for her glory;*" so goes the saying, and in consequence millions after millions are exhausted to pay old debts, with which France had nothing to do; Bonaparte the first's bequests, Bonaparte the last's debts, and the debts of the innumerable and hungry villains who have followed the latter's fortunes. France must pay every thing, and would to God that her money alone, and not her honor with it, were thus squandered.

The fifteenth of this month, the greatest fête of the Virgin Mary in all Roman Catholic countries, was chosen by the great Napoleon as the day of his own fête—the St. Napoleon. The nephew has, of course, followed the tradition of the uncle, and ordered that in all the churches of France a *Te Deum* be sung on that day, in the honor of his name. The prefects have echoed the order, and all the mayors have been commanded to perform the usual ceremonies. You remember, perhaps, the name of the town Villefavard, which, once Papist, has become of late entirely Protestant. When the Mayor of Villefavard received the prefect's order to celebrate the St. Napoleon, he immediately answered "that the whole people of the village being Protestant, they do not attend mass; but they are ready to meet in their house of worship, (lately shut up by the prefect,) and will be happy then and there to offer up the prayers required." One of the councilmen carried the letter to Limoges, thirty miles distant. As soon as the prefect had read it, he turns toward the bearer: "Why!" he exclaimed, "is it you, stupid fellow, who have brought me this letter! and so you renounce the religion of your fathers!" and taking him by the arm: "Get away from here; and as soon as you arrive at Villefavard, I will have you taken by the gendarmes and put in prison." And the councilman walked out, half bewildered by the violent and sudden invectives of the worthy magistrate. These details I have from a perfectly reliable source. They give an idea of the manner in which we are governed now-a-days. Whether the threat here reported has been put into execution, I am not yet aware.

In the same department of La Haute Vienne, where all the places of Christian worship, but one, have been closed, Christians meet in the fields and in the woods. A few days ago, a Church worshiping thus, in the open air, was surprised by the police. They did not trouble themselves, but calmly struck up the beautiful hymn:

"C'est dans la paix que tu dois vivre," etc.

Who can wonder at the persecutions inflicted upon the evangelical Christians, when every thing in France is done now to please the priests, and especially those who are most clamorous against liberty of conscience! The persecutors grow bolder every day, and they now go so far as to petition to the government against the Gospel. The *Univers* contained last week a petition against the noble Missionary Church of Lyons, from which I take the following paragraphs: "We deem it our duty to inform your excellency, (they say to the Minister of Worship,) that certain sectarians, cast out of Switzerland as disturbers of the public peace, have taken refuge in Lyons to carry out a pernicious work of proselytism." Then follows the enumeration of the different places of worship, with all manner of abuse heaped upon the evangelists of Lyons. "They have even dared," they add, "to erect one of their temples near the Church of St. Bonaventure." . . . . . The temple here alluded to had been erected with the government's permission; therefore the petitioners pursue: "We pray your excellency to withdraw the permission granted to a disorderly party, for which religion and its forms are but pretences to seduce and invade society. In presenting this prayer to you, we are sure we enter fully into the views of a government which pursues amongst us, with indefatigable energy, the restoration of the principle of authority, and endeavors to put a stop to the progress of demagogism." Five hundred signatures are appended to this remarkable document of priestly toleration.

FRANC PARLEUR.

SPAIN—THE GOVERNMENT'S FIRST STEP WITH THE BISHOPS.

The following circular of the Minister of Grace and Justice is translated for *The Independent* from a late Madrid paper. It looks like a solemn warning to the ecclesiastical dignitaries, that they must stand out of the road where the car of liberty is coming, in the shape of a free press. The circular indicates pretty clearly that the government is not under the delusion, so often made in other countries called Catholic, that the Church of Rome may be friendly to liberty; but knows where danger lies, and will strike at the root of the evils of Spain.

CIRCULAR OF THE MINISTER OF GRACE AND JUSTICE TO THE ARCHBISHOPS AND BISHOPS.

The liberty of the press is one of the most precious rights conferred by the Constitution of the State, which, by declaring that all Spaniards may freely print and publish their ideas, in subjection to the laws, has proclaimed a principle without which the existence of representative governments is not comprehended in modern societies. At the same time, the laws, in consonance with the article of the constitution, have placed a check upon licentiousness of the press, by means of restrictions, without attacking the use of the right, to prevent it from degenerating into abuse, and from being converted from an element of civilization into an instrument of passions and scandal. But only by legal modes—only before the competent tribunals, can irregularities and crimes, committed by any person with the press, be prosecuted and punished; for, as it has powerful enemies, it should be protected by the strongest guarantees. Beside the press devoted to political and social topics, it belongs to the ministry under my charge to fulfill the laws which respect publications relating to religious subjects.

To the reverend bishops is certainly committed the sacred deposit of the faith, and the preservation of it in all its purity; to them it belongs to qualify and censure writings in which Christian doctrine or morals are attacked; but in this they must proceed in the form prescribed in the compiled laws, in conformity with the bull of Benedict XIV., *Sollicita et provida;* by hearing the explanation of the author before condemning his work, whether written or printed, and abstaining from publishing the condemnation and prohibition until Her Majesty gives her consent.

Neither must the reverend prelates forget that there are controvertible doctrines within the Catholic sphere, which have given birth to different schools, but which never ought to afford pretext, while they are not prohibited by the church, to initiate a process, to dictate a condemnation, or to sully the reputation and good name of authors, by presenting them as suspected in faith. These maxims are applicable to public writers, as they are not to be placed in a worse position than controversialists, by condemning them without a hearing, or declaring the meaning of their propositions without waiting for their explanations, and in this manner causing them an injury in their material interests; or, what is still more lamentable, by casting upon them a stain, perhaps indelible, in their opinion. Let the reverend bishops freely fulfill one of the most undeniable duties imposed upon them by their high trust, which is that of addressing pastorals and exhortations to the faithful, whose spiritual care is committed to them; but let them limit themselves to the teaching of Christian doctrine and morality; taking care, very specially, not to mention, nor even to allude, directly or indirectly, to books, pamphlets, or newspapers; as well to avoid injuring the reputation of writers, as to prevent sinister interpretations of the intentions of the prelates themselves, which can be only benignant and pacific, because they exercise a ministry wholly of peace and meekness.

Her Majesty's government, which professes the strictest legality, will not permit, under any pretext, or in any person, of however great consideration he may be, to violate the liberty which Spaniards have to emit their ideas by means of the press; and, impressed with the piety and intelligence which shine so much in the Spanish episcopate, it hopes that they coöperate in fulfilling their duties, by inculcating upon the minds of clergy of their respective dioceses, their obligation to obey the authority, and not to put any obstacles in the way of its free exercise.

The government firmly believes that that respectable class of society will not depart from the path marked out for them by the civil and canonical rules, and flatters itself that none of the individuals of them will place it in the painful necessity of employing the means at its disposal to repress violations of the laws of the kingdom, among which is counted, as one of the principal, that whose object is to secure the free expression of thought.

At the royal command, I communicate this for your information and fulfillment.

God preserve you many years. JOSE ALONSO.

Madrid, August 19, 1854.

To the Bishop of ——

INTERESTING AND SIGNIFICANT FACTS.

The following facts also come very appropriately, by the latest arrivals, in confirmation of the views before given in *The Independent*, of the determination of the Spanish government, and the combined liberal parties, to establish and sustain freedom, not in word only, but in deed.

The English residents in Seville having requested of the Junta land for a *cemetery*, their petition was immediately sent to the Ayuntamiento, that they might designate a place for it. It will be remembered, that only a few months ago, permission to have Protestant burying-grounds was refused in Spain, after a long and strenuous effort; and that result was said to have been produced by the influence of "*a foreigner*"—no doubt the pope's nuncio—who had been admitted into the kingdom under *the concordato*. The nuncio, in his turn, has already some intimations that he has lost his power; for we find it mentioned in the Spanish papers that he has "threatened" to demand his passports, if the concordato is disregarded; and the reply of the press is, in substance, that the sooner he goes the better, as the government, without regard to protests, will doubtless take the lofty stand required by duty, and "destroy the intrusions against the fundamental law, contained in some parts of the concordato."

The Junta of Tarragona, in Catalonia, have adopted the following resolution: "Whereas, the community known by the name of missionaries, established in the city of Selvas, instead of consecrating itself to propagating evangelical doctrines, propagates those of another kind, with a manifest tendency to the subversion of social and political order, and may thus endanger public tranquility and even security; therefore the Junta resolves, 1st. That the company of missionaries established in the city of Selvas is dissolved: 2d. That the dissolution shall have effect immediately, and the alcalde of that city shall, with an inventory, take possession of the edifice and effects existing in it, except private property; 3d. The individuals composing the community must leave the province within three days after the dissolution.

RAMON MOUAILLAS, President General.

Tarragona, July 31st.

THE JESUITS AND MONKS.

The Minister of Grace and Justice is preparing a project for the suppression of the Jesuits, and other monastic communities, which have been restored by the late cabinets, from that of Bravo Murillo.

A great society has been formed, called *The Circle of the Union*, of which Espartero is President, which has issued a programme proclaiming the following as its objects and principles:

The Circle proclaims and demands individual liberty, the liberty of conscience, of the press, of assembly, of petition, of instruction, of voting, of labor, of association; liberties to which should be subordinate general codes and special laws.

The convocation of the Constituent Cortes, elected by universal suffrage.

A fundamental law, organizing the public powers, on the principle of the sovereignty of the people.

The reörganization of the State, starting from the principle of decentralization; that is, the necessity, the province, and municipality, have a distinct life.

The reform of the system of tribute; the suppression of direct taxes; a single impost; the progressive redemption of a pre-estimate of expenses.

National credit and freedom of banks.

Public, universal, and gratuitous instruction, in all its branches; the immediate annulling of the laws and ordinances of government restraining the exercise of the liberty of assembly, petition, and the press; the establishment of the administration of justice, based on the institution of the jury; the same for all, and gratuitous; the abolition of capital punishment, where it can be substituted by penitentiaries; the universal arming of the people, who can never be employed by the government and the bettering of the condition of the poor.

ANNUAL MEETING OF THE BOARD.

The following corporate members of the Board were present:

Maine—Enoch Pond, D.D.; Levi Cutter, Esq.; Benjamin Tappan, D.D.; J. W. Ellingwood, D.D.; William T. Dwight, D.D.; Asa Cummings, D.D.

New-Hampshire—Z. S. Barstow, D.D.; Rev. John Woods, Rev. John K. Young.

Vermont—Rev. David Greene, Charles Walker, D.D., Silas Aiken, D.D.; Rev. Joseph Steele.

Massachusetts—William Allen, D.D.; Lyman Beecher, D.D.; H. Humphrey, D.D.; John Tappan, Esq., Henry Hill, Esq.; Charles Stoddard, Esq.; N. Adams, D.D.; Thomas Snell, D.D.; Rev. Aaron Warner, Alfred Ely, D.D.; Rev. Horatio Bardwell, Ebenezer Alden, M.D.; R. S. Storrs, D.D.; S. L. Pomroy, D.D.; Rev. S. B. Treat, Hon. William J. Hubbard, Hon. Linus Child, Rev. Henry B. Hooker, Baxter Dickinson, D.D.; Samuel M. Worcester, D.D.; Hon. S. H. Walley, Hon. William T. Eustis, Hon. Daniel Safford, John Todd, D.D.; Edward W. Hooker, D.D.; Rev. Chauncey Eddy.

Rhode-Island—Thomas Shepard, D.D., John Kingsbury, Esq.

Connecticut—Jeremiah Day, D.D.; Bennet Tyler, D.D.; Noah Porter, D.D.; Thomas S. Williams, LL.D.; Thomas W. Williams, Hon. Seth Terry, John T. Norton, Esq.; Joel Hawes, D.D.; Mark Tucker, D.D.; C. A. Goodrich, D.D.; A. Bond, D.D.; Leonard Bacon, D.D.; Henry White, Esq.; Joel H. Linsley, D.D.; Rev. D. S. Ogden, Andrew W. Porter, Esq.; Gen. William Williams.

New-York—Thomas De Witt, D.D.; James M. Mathews, D.D.; Thomas H. Skinner, D.D.; Pelatiah Perit, Esq.; Reuben H. Walworth, LL.D.; Hiram H. Seelye, Esq.; Charles Mills, Esq.; S. H. Cox, D.D.; Charles M. Lee, LL.D.; Horace Holden, Esq.; William Adams, D.D.; Joel Parker, D.D.; William Patton, D.D.; W. W. Stone, Esq.; Henry W. Taylor, Esq.; Simeon Benjamin, Esq.; Robert W. Condit, D.D.; Charles J. Stedman, Esq.; Rev. Henry A. Nelson, Isaac N. Wyckoff, D.D.; Hon. William F. Allen, Rev. George W. Wood, Asa D. Smith, D.D.; D. E. Wood, Esq.; John Forsyth, D.D.; Rev. M. S. Goodale.

New-Jersey—Theodore Frelinghuysen, LL.D.; David Magee, D.D.; R. T. Haines, Esq.; John M. Paul, M.D., Ansel D. Eddy, D.D.; Benjamin C. Taylor, D.D.

Pennsylvania—W. R. De Witt, D.D.; Hon. William Darling, D. H. Riddle, D.D.; Samuel H. Perkins, Esq.

Virginia—Gen. John H. Cocke.

Indiana—Charles White, D.D.

Illinois—J. M. Sturtevant, D.D.; William H. Brown, Esq.; Rev. John C. Holbrook. Total number, 99.

THE VOTE ON SLAVERY.

The decisive vote, which was taken by yeas and nays, was upon a motion to re-commit the whole subject into the hands of the committee, and to leave it with them to dispose of without further action of the Board. This motion was rejected by a vote of 58 to 19, as follows: